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Wilhelm, R. A.

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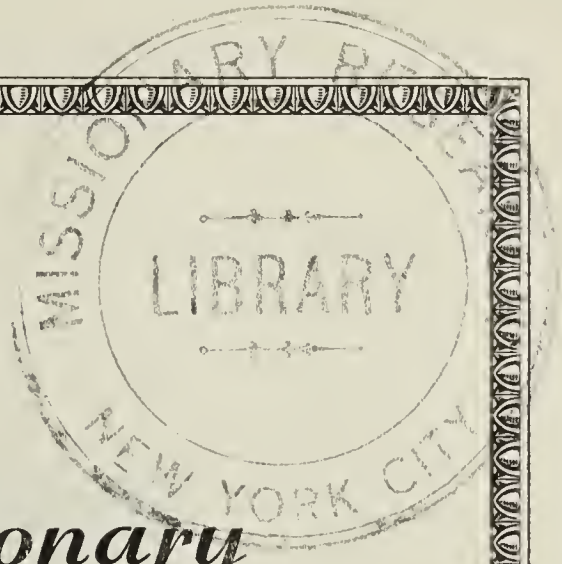

The Missionary Academia

MODERN AFRICA

Rev. Raymond A. Wilhelm, C.S.Sp.

(Study for the Month of January, 1945)

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND
THE MISSIONARY UNION OF THE CLERGY

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About the Author . . .

The Rev. Raymond A. Wilhelm, C.S.Sp., was born at Sharon, Pa., December 31, 1903. He attended St. Joseph's parochial school in that town. His high school and college courses were followed at Duquesne University, Pittsburgh, Pa., and St. Bonaventure's College, Olean, N. Y. Ordained to the priesthood at Ferndale, Norwalk, Conn., September 17, 1932, he was assigned to the Vicariate Apostolic of Kilimanjaro, Tanganyika Territory, British East Africa. From 1933 to 1941, he did missionary work and taught at St. James Seminary for native priests in the Kilimanjaro Vicariate. On leave from his mission, he is at present assistant pastor at St. Mary's, Sharpsburg, Pittsburgh 15, Pa. The war has prevented his return to Africa. He speaks Kiswaheli, the 'lingua franca' of the east coast of Africa.

* * *

The study outline has been formulated by the Rev. Peter L. Blake, M. A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

MODERN AFRICA

Rev. Raymond A. Wilhelm, C.S.Sp.

Introduction

Africa is a continent with an area of some 12¼ million square miles. It is three times the size of continental United States and twice that of Europe. The extreme length of Africa from north to south is about 5,000 miles; from east to west about 4,500 miles. Africa lies almost wholly within the tropics. In general, the surface of the land is an elevated plateau with a narrow fringe of lowland around the coast with very few good harbors. The average altitude of Africa is 4,000 ft.; 2,000 or under in the Sahara region and seldom below 2,000 in the rest of Africa. The Atlas mountains opposite Gibraltar run east and west and the greatest height is 14,000 ft. The Eastern highlands beginning with the mountains of Ethiopia continue intermittently to the Cape of Good Hope. Great depressions known as "Rift Valleys" run from the Nile to Rhodesia in these Eastern highlands. This is also the region of the great lakes of Africa and of the volcanic mountains, which at their highest reach to almost 20,000 ft. There are two great deserts, the Sahara in the north and the Kalahari in the south. The great rivers of Africa, the Congo, the Niger, the Orange, the Nile and the Senegal all empty ultimately into the Atlantic Ocean. The only African river of volume emptying into the Indian Ocean is the Zambesi.

The People

The population of Africa is estimated at between 140 to 160 million. Some authorities place it as high as 200 million. There are not quite 3 million Europeans in Africa. The density of the population varies but in West Africa it is generally from 24 to 65 per square mile. This also holds for most of South Africa, but in East and Central Africa it is generally much less, from 5 to 25 per square mile.

The people of Africa seem to have been derived from three principal stocks; the Hamite, the Negro (including the Bantu), and the

Bushman. The Hamites are generally found in the North. They dwell in the Sahara, the Sudan and Somaliland. Dispersed among the Hamites throughout all North Africa are found the Semitic Arabs, while the Ethiopians are also classified as Semitic. The Hamites are nomadic, sheep-raising people.

The purest Negro tribes are found in the West but the Bantu people of the East and South are mainly of Negro blood. The Nilotic people of the Nile Valley are also largely Negroid. The two major groups, the Negro and the Bantu, each represent about 40 million people. The former are mainly agricultural, the latter combine agriculture with cattle raising, cattle being the most prized form of wealth.

The Bushman represents the primitive people of Africa. The Hottentots are a mixture of Bushman and Hamite. Both Bushman and Hottentots are few in number and are found in Southwest Africa, and Cape Colony. The native dwarf tribes of the Congo district also belong in this classification. Madagascar is not of the Negro type but related to the Malay and Polynesian. There are about 700 languages spoken in Africa.

The Climate

As about four fifths of Africa lies within the tropical zone, the climate throughout is prevalently tropical. Following the rainy season there is a general breaking out of fever, especially in the coastal regions, so that the climate as a whole may be said to be unhealthful. In the districts of higher elevation it is better, though even here fever epidemics are not rare. Modern medicine has done much to combat tropical diseases. Only in the countries lying in the temperate zone, South Africa, Egypt, and Algiers can the climate be said to be healthful.

The Religions

The Hamites are mostly Mohammedans. The Ethiopians and Egyptians are generally Coptic Christians. The Negro, the Bantu and the Bushman are pagan fetish worshippers. The indigenous religions of these latter peoples take various forms in which ancestor worship generally plays some part. The belief in the spirit world is general, the spirit being good, bad or indifferent. Witch doctors

have a great influence over the people. Often there is also a belief in a Higher Personal Power. In general, there are two main forms of native religion: (a) Animism, based on the distinction between matter and spirit and implying a belief in beings having no relation to any definite thing in nature, but of a higher power. This applies to both Negro and Bantu people. (b) Fetichism, signifying a material object to which is ascribed a mysterious influence because of the presence of an invisible power in the object. Images, stones, huts, trees, bones or other objects may become fetiches. This form of belief prevails mostly in West Africa.

The Slave Trade

Africa suffered untold hardships from the evil of slavery. The Portuguese, the Dutch, the French, and the English all supplied their quota of slaves for their American possessions from the west coast of Africa. From this traffic it became known as the Slave Coast. It is estimated that the European powers alone carried off more than 20 million Africans as slaves. The Arabs on the east coast were practicing the same nefarious traffic. When the supply along the coast no longer served, they organized slave hunts in the interior. Whole sections of the country were depopulated by this inhuman practice. The conscience of Christian Europe was finally awakened by the publicity given to the horrors of this business through the exploring expeditions of Livingstone, Stanley and others.

By 1807 England had forbidden slave traffic in her colonies. In 1887 King Leopold II of Belgium called upon the International African Society to combat slavery. In 1888 Pope Leo XIII addressed a Pastoral Letter to the Brazilian Bishops condemning the horrors of the slave trade. It is to Cardinal Lavigerie, founder of the White Fathers, that credit is largely due for setting the whole Christian world on fire against slavery. Through his zealous efforts, on July 2nd, 1890, at the International Conference of Brussels, a General Act against the slave trade was promulgated, and put in force on April 2, 1892. From that time the slave trade slowly dwindled until it was practically extinct. The last state in Africa to abolish slavery was Liberia in 1927.

Modern Invasion and Partition of Africa

The process began as a crusade. Portgual, after a long struggle with the Moslems in the Iberian peninsula, finally succeeded in expelling them from her land. The crusade was carried into Africa when in 1415 the Portuguese established a foothold in Africa by conquering Ceuta. Three years later, Prince Henry of Portugal sent out his first exploring expedition with a view to outflanking the Moslems. They discovered Madeira. By 1471 the Portuguese had reached the Gold Coast. By 1482 they had come to the Congo River. By 1498 Vasco da Gama had called at Mombasa on the east coast and from there had proceeded to India. The Portuguese built forts along the African coasts to guard their lifeline to India, much as England today holds Gibraltar for the same reason. By 1570, Portugal had reached the peak of her expansion in Africa and when in 1578 she was decisively defeated in Morocco, her ascendency in Africa was at an end. Two years later she lost her independence to Spain and with that her power in Africa declined.

What began as a crusade against the infidel, developed into a trading venture, both in goods and slaves, and ended in the exploration, partition and occupation of Africa. The Dutch followed the Portuguese in the African adventure. Then came the English, the French, the Belgians, the Germans and the Italians.

From about 1850 on, interest in Africa grew more and more intense and widespread. Missionaries, explorers, hunters and traders were penetrating into the interior of Africa. Men like Livingstone, Rebmann, Krapf, Burton, Grant, Father Horner, Speke, Baker, Von der Decken, Stanley and a host of others, with their extensive exploration aroused an interest in the wonderful character of the continent. Trading companies were formed and did a brisk business along the African coast. Trade expanded into the interior and concessions, sometimes of a very dubious nature, were wrested from unsuspecting native chiefs. In time the trading companies became more powerful than the native authorities and assumed control. Lacking the effective means of enforcing peace, the trading companies prevailed on their respective governments to take over. With the moving in of the responsible European states, the parceling out of Africa may be said to have been accomplished. Difficulties were sure to arise when two states laid claim to the same territory. It

was necessary that the contending parties agree to some rules for effective occupation. A beginning had been made when in 1876 a conference at Brussels called by King Leopold of the Belgians discussed the exploration and civilization of Africa and the means of suppressing slavery. It was agreed at the time to form an International African Association to carry out the recommendations of the Conference. This failed because each nation actually took its own individual course. A second attempt, this time at Berlin, with all European states except Switzerland present, drew up the following General Act: (a) recognized the Independent Congo State. (b) created a free-trade Congo Basin, including Congo State and what are now Kenya, Uganda, Nyasaland, parts of Northern Rhodesia, and Portuguese East and West Africa. (c) pledged care for improvement of conditions of natives' moral and material well-being, and help in suppressing slavery and slave trade. (d) guaranteed freedom of conscience and religious toleration. (e) defined conditions to be observed in occupying African territories, i.e., occupations in order to be valid must be effective and any new occupation must be formally notified to the Signatory Powers for the purpose of enabling them, if need be, to make good any claim of their own.

It was clear to all concerned that the enormous areas which were being allotted to the various powers could not be developed all at once. It was beneficial for all that each nation should be left free within certain limits agreed upon, and the famous phrase, "Sphere of influence" became the rule of thumb for parceling out the country. By 1895 the main lines of the final partition of Africa had been laid down and practically no African district existed which was not comprehended at least within one or other of those vague delimitations known as "spheres of influence." In this way, Africa became the "White Man's Burden." When the race was over, England found herself with Nigeria, Gold Coast, Sierra Leone, and Gambia in West Africa; Nyasaland, Somaliland, Kenya, Uganda, Zanzibar and Pemba, Mauritius and the Seychelles in East Africa; Basutoland, Bechuanaland, Northern Rhodesia, Southern Rhodesia, Swaziland, Cape of Good Hope, Natal, Orange Free State and the Transvaal in South Africa.

France possessed Algeria, Tunisia, Senegal, French Sudan, Upper Volta, Guinea, Ivory Coast, Dahomey, Mauritania, French Congo, Reunion, Madagascar, Mayotte, French Somaliland and French Morocco.

Portugal retained Angola, Mozambique, Portuguese Guinea and the Cape Verde Islands. Spain had Spanish Morocco, Rio De Oro, and Rio Muni. Germany had the Cameroons, Togoland, Southwest Africa and German East Africa (Tanganyika Territory). Italy acquired Libya, Eritrea, Italian Somaliland and Ethiopia. Independent or nominally so were Egypt and Liberia.

During World War I, Germany lost all her colonies in Africa.

During World War II, Italy lost all hers.

Modern Mission to Africa

The original idea of a crusade to Africa was never entirely lost sight of. Christian Portugal in her struggle against Mohammedanism first carried the war into Africa. Wherever her flag was planted, there were to be found her missionaries. All the old religious orders had their share in the pioneering just as they did in the Americas under Spanish power. That the foundation which they laid was not more lasting was not their fault. Prospects were bright for a rapid Christianization of Africa. But events in Europe changed all this. The breakdown of unity in Catholic Europe consequent on the Reformation, the stalemate that resulted after the religious wars, the compromise which secularized most of the European governments, all this had its effects on the missionary effort in Africa. The attitude of the European states changed towards the missions. In Portugal, the anticlericals expelled the religious orders from that country. When the Dutch supplanted the Portuguese in Africa there was bitter opposition to the Catholic missionaries. With the coming of England, Protestantism followed in its wake. France, although a Catholic country, had her missionary energies dissipated by the Revolution. The rise of national consciousness in the European states reflected itself in their African possessions. The policy in broad outline was to accept as missionaries only their own nationals or such as were sympathetic to their particular culture. The nationalistic quarrels in Europe had their repercussions in Africa. War in Europe added hardships to the missions in Africa. Conquest of an African possession meant that the missionaries of the former government were no longer acceptable. Wholesale changes in missionary personnel and the break in continuity further hampered missionary endeavor. The "Sphere of influence" policy in European occupation was applied to missionary

occupation by the different governments. This meant in practice that if a Protestant mission was established first in a particular district, the Catholic mission could get no land in that district for missionary purposes. The same held true if Catholic missions came first. The result was that just as the European states scrambled madly to arrive first, so were the missionaries forced to do likewise. Rivalry between Protestantism and Catholicism supplanted that unity with which the missionary effort was begun. In getting an understanding of the African scene we must always remember this fundamental disunity and the effect it has on the simple, logical, native mind. It is the shadow of Europe's religious quarrel casting itself on Africa and darkening what might have otherwise been all brightness. In short, Africa is a mirror held up to the countenance of Europe.

The modern permanent Catholic mission to Africa began in the islands off the East Coast. This was as early as 1712. Next, a beachhead was established on the West coast at Gabon, French Equatorial Africa, by the Holy Ghost Fathers in 1842. Four years later, an outpost was occupied at Khartoum in Anglo-Egyptian Sudan. This was the mission to Central Africa. Some twenty years later, another foothold was established on the east coast of the continent at Bagamoyo, Tanganyika Territory, by the Holy Ghost Fathers. In the north, the White Fathers began their advance into the interior through the desert (Sahara-Sudan, 1868), reached and consolidated their position in Central Africa in the region of the Great Lakes by 1878. From the south, the Jesuits penetrated into the interior with the establishment of the Zambesi Mission in 1879. These foundations were only the beginning. With the arrival of other religious orders, African Missionaries of Lyons, Missionaries of the Holy Heart of Mary and others in the west; Benedictines and Mariannhill Fathers in the East; Oblates of Mary in the south, the outer perimeter of Africa was soon dotted with mission centers. With the increase in missionary forces it was only a matter of time until the message of Christ would be brought into the very heart of pagan Africa. The missionary expansion also largely neutralized the Mohammedan threat. The Moslem Crescent hanging over North Africa with its two horns reaching into Nigeria on the west and Mozambique on the east began to wane. It was still a factor to be reckoned with but it became clearer as time went on that Africa would not be an all-Moslem preserve.

The story of the African missions has been divided into two parts. Part I is a study of the missionary effort in Tropical Africa. Part II deals with (a) Mediterranean Africa; (b) South Africa.

Part I

Tropical Africa. This would include all of Africa within the tropics, roughly between 20 degrees latitude north and 20 south of the equator. This in turn is divided into WEST, EAST and CENTRAL, corresponding geographically to the various missionary beginnings on the continent proper. Here lives the bulk of that simple pagan humanity which has not been subjected to outside influences. Conditions are most favorable for the missionary. Mass conversions are not uncommon and this may be said to be the most fruitful harvest field in all Africa. With an area of about 10 million square miles, it has a population of about 95 million souls.

Part II

(a) *Mediterranean Africa.* This would include all of North Africa bordering on the Mediterranean Sea. Here conditions are much different from those met in the pagan interior. Mohammedanism is strongly entrenched. There are no wholesale conversions to Christianity. It is rather a matter of holding outposts in a hostile country. Cultures have been clashing here since the dawn of history. North Africa has always been the crossroads and testing ground in the struggle between Europe and Asia. Ever subject to European influence it has been so closely connected with Europe that it might almost be called an extension of that continent. With an area of 2 million square miles, it has a population of almost 40 millions.

(b) *South Africa.* Here also European influence has modified native culture and development. A transplanted European civilization is predominant and the racial question acute. Missionary conditions are more favorable than in North Africa but segregation and suppression complicate the work of evangelization. With an area of ½ million square miles, South Africa has a population of about 9 millions, of whom 2 millions are white, three quarters of a million mixed, one fourth of a million Asiatics, and six million natives.

PART 1.

TROPICAL AFRICA

West Africa **East Africa**

Central Africa

West Africa. The modern crusade for the conversion of West Africa owes its beginning to America. The American Colonization Society founded by Elias Caldwell in Washington in 1817 had as its purpose the settling of freed American slaves in Liberia on the west coast of Africa. A number of the first American colonists were Catholic Negroes from Maryland and the adjoining states. The colony in Africa was given by the Society to the Methodist missionaries to evangelize. There was no provision made for the Catholic colonists. Neither was there any safeguard provided against Methodist proselytism. Seeing the need for action, Bishop England of Charleston, South Carolina, submitted to Propaganda a memoir on the situation in West Africa, and power to deal with the matter was later granted by Rome to the Second Provincial Synod of Baltimore in 1833. The Synod's decision to hand over the work to the Jesuits proved ineffective and the problem remained unsolved until 1840. In that year, Fr. Edward Barron, Vicar-General of Philadelphia, with the consent of Bishop Kenrick, his ecclesiastical superior, volunteered to undertake the work. In 1841 Father Barron, with the title of Prefect Apostolic of Upper Guinea set out for the west coast with two companions, Fr. John Kelly of the diocese of New York and Mr. Denis Pindar a lay catechist from Baltimore. At this time, the West coast of Africa from the Senegal river on the north to the Orange river on the south was known as Guinea. The Gabon river in French Equatorial Africa (Congo) was the dividing line. The region north of this river was generally termed Upper Guinea; the region south, Lower Guinea. Fr. Barron arrived at his destination, Monrovia, after a journey of 34 days. Finding few Catholics there and received with hostility by the natives, Father Barron and his

two companions proceeded to Cape Palmas, about 260 miles to the southeast, where they found 18 Catholics in a population of 3,000. Here on the feast of St. Brigid, February 1, 1842, Father Barron said his first Mass in Africa. As soon as the work had started, Father Barron went to Europe to report his work to Propaganda and to seek missionaries. At Rome he was appointed Vicar Apostolic of the Two Guineas but his search for missionaries was fruitless until he came to Paris. There he met the Venerable Francis Mary Paul Libermann, who had in 1841 founded at Amiens his new Congregation of the Immaculate Heart of Mary which in 1848 was united to that of the Congregation of the Holy Ghost, retaining the latter name. Venerable Libermann supplied him at once with six priests, and three lay brothers. The deadly climate of the West African coast had not yet been made safe for the white man by the discoveries of tropical medicines. Within a year six missionaries had died of fever. Bishop Barron decided to remove his missionaries from Cape Palmas. Leaving Fr. Bessieux to put the affairs of the mission in order, the Bishop and his remaining missionaries moved to the French trading stations at Assinie and the Grand Bassam, some 250 miles to the east in what is now the Ivory Coast. There, four more missionaries succumbed to the deadly fever. Broken in health himself, Bishop Barron, accompanied by the remaining missionaries, returned to Europe where he resigned his vicariate. He then returned to America. Meanwhile, Fr. Bessieux, the sole survivor at Cape Palmas, had succeeded in reaching Gabon some 2,000 miles down the coast, in what is now French Equatorial Africa. Gabon was a base for French men-of-war engaged in combating the slave trade and had a fort. Here on the feast of St. Michael, 1844, Fr. Bessieux was able to say Mass for the first time in what was soon to be a lively center of missionary enterprise. The next year brought him two priests and a brother. A mission was opened at Libreville on the coast of French Equatorial Africa (then French Congo) where some freed slaves had been settled by the French. The following year the first nuns arrived, the French Sisters of the Immaculate Conception. Gradually from this modest beginning there began to be built up a series of Christian communities that covered the whole of West Africa. In 1849, Fr. Bessieux was recalled to Europe, consecrated Bishop and sent back to Gabon as Vicar Apostolic of the Two Guineas (Upper and Lower.) This immense vicariate extended from the Senegal River

to the Orange, embracing a coast line of about 5,000 miles and without any limits in the interior. Bishop Bessieux died in 1876 after having spent 33 years in Africa. Under his successor, new stations were founded and the missionaries began to move inland from the coast. The Congregation of the Holy Ghost continued to supply the missionaries. Starting in 1858, Rome began to divide up this vast territory into smaller vicariates and prefectures, laying the foundations for the mission territories which we have in Africa today.

The breaking up of the vast Vicariate of the Two Guineas began with the erection of the Vicariate of Sierra Leone (1858). This was followed by further divisions, Senegambia (1863), Dahomey (1868), Angola (1879), Gold Coast (1879), Upper Niger (1884), Lower Niger (1889), Cameroons (1890), etc., until at the turn of the century these smaller divisions were the centers from which a more concentrated effort could be made to conquer Africa for Christ. The account of the West African missionary effort which follows, is more or less along the lines of the division of the Vicariate of the Two Guineas.

French Equatorial Africa (956,256 sq. mi.) is a French possession north of the Congo River, extending from the Atlantic Ocean to Libya in the north. This territory was formerly known as the French Congo. As we have seen, the Vicariate of the Two Guineas began here. When the Holy See began to parcel out this immense vicariate, the seat of the original vicariate remained at Gabon. The vicariate was renamed Gabon. The Holy Ghost Fathers concentrated their work on the French Congo and as a result the entire territory is under their care. In 1909 the northern part was formed into the Prefecture Apostolic of Ubangi-Chari. The eastern division became the Vicariate of Brazzaville in 1890. The western, bordering on the Atlantic Ocean became the Vicariate of Loango. Besides this, the Holy Ghost Fathers have a Prefecture of the Lower Congo in what was called Portuguese Congo. The Chad district in the extreme north bordering on Libya is ecclesiastically part of the Vicariate of Khartoum.

	Population			*Foreign*			*Native*			*Catechists*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*and Teachers*
Ubangi-Chari, P.A. ...	1,200,000	22,778	1602	29	7	13	1	1	24	497
Gabon, V.A.	450,000	74,600	1000	34	21	29	10	24	1303	1580
Brazzaville, V.A.	400,000	79,602	780	28	14	28	2	2	508	562
Loango, V.A.	280,000	39,674	899	21	6	12	9		541	531
Lower Congo, P.A.....	107,000	34,619	442	13	14	11	3	9	280	296
TOTAL	2,437,000	251,273	4723	125	62	93	25	36	2656	3466

Sierra Leone (2,500 sq. mi.) is a British colony. After the American Revolution the British Government bought from native chiefs a tract of land and settled it with liberated and runaway slaves who had sought refuge in England. Freetown was founded in 1787. In 1808 Sierra Leone became a crown colony. Up to 1864 the Protestant missions had the field practically to themselves. Mohammedanism was strong and spreading up country. When in 1858 Sierra Leone was detached and erected into a separate vicariate it consisted of Sierra Leone, French Guinea and Liberia. This vicariate was entrusted to Bishop Bresillac, Founder of the African Missionaries of Lyons (Missionnaires d'Afrique). This missionary society was an association of diocesan priests founded in 1856 to work in the African mission field. The African missionaries of Lyons were especially active in evangelizing Dahomey, the Ivory Coast, Gold Coast, Nigeria and the Delta of the Nile. Bishop Bresillac only lived two months after his arrival in Sierra Leone. At his death the Vicariate was returned to the Holy Ghost Fathers. In 1864, Frs. Blanchet and Koeberle, C.S.Sp., began their missionary work in Sierra Leone. They were assisted in 1888 by the return of the missionaries from Liberia. In 1903, the Rt. Rev. John O'Gorman of the province of the United States of the Holy Ghost Fathers was named Vicar Apostolic and consecrated in Philadelphia. In 1897 French Guinea was separated and made into a prefecture and in 1903 Liberia was detached.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Sierra Leone, V.A.....	1,767,000	7,281	375	16	2	17			127	242

French Guinea (96,886 sq. mi.) is a French possession north of Sierra Leone. Like Sierra Leone the history of the Catholic missions in French Guinea is linked up with the founding of the Vicariate of the Two Guineas. It formed part of the Vicariate of Sierra Leone until detached in 1897, and made a prefecture. The first mission in French Guinea was begun in 1876 by the Holy Ghost Fathers from Freetown, Sierra Leone. In 1920 the prefecture was raised to a vicariate and given to the Holy Ghost Fathers. Mohammedanism and fetichism furnish strong opposition as they do along most of the west coast. Diversity of language, every tribe and village having a different dialect, is also an obstacle.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
French Guinea, V.A...	1,500,000	14,416	741	25	4	13	1	12	27	155

Liberia (43,000 sq. mi.) is the only sovereign state in Africa. Its independence was recognized in 1874 by England, France and Germany. It was begun by the American Colonization Society to repatriate free Negroes and persons of African descent in the United States. The first colony was established in 1820. The capital and largest town is Monrovia. The American-Liberian settlers are found on the seacoast while native tribes inhabit the interior. Protestant missions are strong on the coast. As we have seen Bishop Barron made his first attempt at establishing a Catholic mission at Cape Palmas. The virulent African fever forced the abandonment of this mission, the Holy Ghost Fathers moving on to French Guinea (1876). Liberia became a part of the Sierra Leone Vicariate. In 1884 the Fathers of Montfort founded a mission at Monrovia but were forced to abandon it. Until 1903 Liberia was visited occasionally by missionaries from Sierra Leone. That year, Propaganda erected a prefecture and handed it over to the African Missionaries of Lyons. In 1911 the Irish branch of the same congregation took over. In 1934 it was raised to a Vicariate under the jurisdiction of Bishop John Collins.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Liberia, V.A.	2,000,000	8,365	214	24		9			43	140

Senegal and Mauretania (220,000 sq. mi.) are a part of the extensive region known as French West Africa. Although these two territories were a part of the Vicariate of the Two Guineas and erected after Sierra Leone into the Vicariate of Senegambia (1863), Senegal had been a prefecture since 1763. The Portuguese, the English, the Dutch and the French were all engaged in the slave trade in this territory. The history of the Catholic missions began with the capture of all the trading posts of Senegal by the French. The Dominicans entered under French protection and in 1686 the Franciscan Observants.

The white colonists were cared for but the natives largely neglected. After the erection of the prefecture of Senegal, Frs. Bertout and de Glicourt of the Holy Ghost Fathers set out for Senegal. After being shipwrecked, captured by the Moors and ransomed by the Governor of St. Louis, they laboured for a time among the Catholic population there. In 1779 Fr. de Glicourt became Prefect Apos-

tolic of Senegal with residence at St. Louis. Lack of funds and differences between the ecclesiastical authorities and the governors hampered the work. In 1819 the Sisters of St. Joseph of Cluny arrived. With the abolition of slavery in 1848 things took a more favourable turn. With the appointment of Fr. Jacob Libermann as Prefect Apostolic and on his recommendation, this territory was again incorporated into the Vicariate of the Two Guineas. Finally, in 1863 it was again made an independent vicariate and the prefecture of Senegal joined to it in 1873. The two territories are under the Holy Ghost Fathers with residence for the vicar at Dakar and the prefect at St. Louis. In 1920 the then appointed vicar and prefect, Bishop Hyacinthe Jalabert, C.S.Sp., on his way to Dakar with 17 missionaries, died when the steamship 'Africa' was shipwrecked. In 1931 the English territory of Gambia was erected as a mission. The title Senegambia was changed to St. Louis. Senegal became the Vicariate Apostolic of Dakar and a portion called Ziguinchor was erected into a Prefecture. This Prefecture was given to a native priest, Msgr. Joseph Faye, C.S.Sp., and staffed by an all-African clergy, the only one thus far established on the west coast.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
St. Louis, V.A.} Dakar, V.A. }	2,009,489	50,085	2000	31	14	75	3	31	237	283
Gambia	210,000	3,776	41	5		6	1		22	80
TOTAL	2,219,489	53,861	2041	36	14	81	4	31	259	363

Dahomey (43,232 sq. mi.) is a French colony between Nigeria and Togo. The present vicariate is territorially identical with the colony. It was originally a part of the Vicariate of the Two Guineas, being separated after Senegambia in 1868. At its erection into the Vicariate Apostolic of Dahomey it included not only Dahomey but Togo and a part of Nigeria known as the Benin Coast. The Faith was first preached here in 1660 by French Franciscans. Dominican and Augustinian attempts in 1674 and 1699 respectively failed. In 1860 Frs. Borghero and Fernandez of the African Missionaries of Lyons arrived. Four years later they obtained a large territorial concession from the French government at Porto Novo and the mission there flourished. Agwe, also a prosperous mission, was founded in 1874. In 1870, Benin was separated and formed into a vicariate apostolic in Nigeria. In 1892 Togo was detached and made a pre-

fecture. By a decree of Propaganda in 1901, Dahomey was erected into the present vicariate apostolic of that name. Since 1920 there has been a widespread movement in favour of Catholicism. The inhabitants of Dahomey are of the pure Negro stock and consequently fetichists. The present vicariate is served by the African Missionaries of Lyons.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Dahomey, V.A.	2,000,000	57,342	3422	44	4	54	5	11	48	429

Togo (53,000 sq. mi.) is a former German colony divided between the French (22,000 sq. mi.) and the British (31,000 sq. mi.) and put under mandate after World War I. Ecclesiastically it formed a part of the original Dahomey vicariate and was detached in 1892 and made a prefecture. It was confided to the Fathers of the Divine Word of Steyl, Holland. In 1914 it was erected into a vicariate. During the World War (1914-1918) the missionaries were removed. From 1918 to 1921 the vicariate was administered from the vicariate of the Gold Coast. The Missionary Fathers of Lyons took over that same year and at present have the vicariate under their care.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Lome, V.A.	350,686	69,920	608	25	4	24	4		241	267
Sokode	390,000	1,321	47	10		4			10	28
TOTAL	740,686	71,241	655	35	4	28	4		251	295

Angola (491,000 sq. mi.) is a Portuguese possession in West Africa with a coast line of 1,000 miles. This territory was discovered by the Portuguese in the latter part of the 15th. century and by 1569 it was made an episcopal see by Clement VIII. The bishop's residence at first was at San Salvador in the interior but was later transferred to Loanda on the coast. At present it is known as the diocese of St. Paul de Loanda and is staffed by diocesan priests. The first modern missionaries were the Fathers of the Holy Ghost. Angola with the exception of the diocese of Loanda was originally a part of the Vicariate of the Two Guineas. In 1879, Rome separated the territory between the Congo and the Orange Rivers and made of it a prefecture apostolic of Cimbebasi. The Holy Ghost Fathers were put in charge with Fr. Duparquet as the first Prefect Apostolic,

In 1892 the territory of Angola was separated and erected into the Prefecture of Upper Cimbebasi. This in turn was divided. The northeastern section was erected as the mission of Lunda in 1900; the southwestern as the mission of Cunene in 1906 and the remainder of Upper Cimbebasi was given the title of Cubango by a decree of 1921. The Holy Ghost Fathers are in charge of the entire territory with the exception of the diocese. In 1941 the prefectures and missions of Angola were suppressed and the colony was divided into the archdiocese of Luanda and the dioceses of Nova Lisboa and Silva Porto.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
St. Paul de Loanda, D.	423,000	88,690	?	50		57				
Lunda, M.	1,123,373	92,894	3,244	27	10	8			762	766
Cubango, P.A.	1,431,241	284,561	8,927	53	27	26	1	16	2638	2654
Cunene, M.	165,000	29,236	13,011	20	15	18		6	156	147
TOTAL	3,142,614	495,381	25,182	150	52	109	1	22	3556	3567

Gold Coast (80,000 sq. mi.) is an English colony between Togo and the Ivory Coast. Being originally a part of the Vicariate of the Two Guineas it followed Dahomey in being separated and made independent as a prefecture in 1879. The first mission was established by the African Missionaries of Lyons at Cape Coast Castle. The prefecture was raised to a vicariate in 1901. The present ecclesiastical division comprises three vicariates: Gold Coast (1901), Lower Volta (1923) and Kumasi (1923) all staffed by the African Missionaries of Lyons. There is one prefecture, Navrongo (1926) subject to the White Fathers who had penetrated the Gold Coast from the French Sudan in the north. In 1938, the American branch of the Society of the Divine Word took over from the Lyons Fathers.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Navrongo, P.A.	900,000	15,700	2	28	4	11			7	166
Gold Coast, V.A.	1,573,770	78,316	512	43	2	24	2	1	77	431
Lower Volta, V.A.	520,000	47,048	34	22		17	1		52	299
Kumasi, V.A.	750,000	24,505	502	21		5			61	152
TOTAL	3,743,770	165,569	1050	114	6	57	3	1	197	1048

Nigeria (336,000 sq. mi.) is the largest British possession in West Africa. It was named after the river Niger flowing through it. It lies between Dahomey and the Cameroons. It is one of the most densely populated regions in all Africa. It is also the great market place of the west coast. One town, Kano, at the beginning of the 20th. century had about 50,000 inhabitants and was sur-

rounded by walls of sun-dried clay from 15 to 20 feet high and about 15 miles in circumference. Mohammedanism early penetrated to the market places of the lower Niger and carried on a vigorous proselytism. English Protestant missionaries also established themselves very early. They organized native churches with native bishops and pastors along the river Niger. At Calabar, the United Presbyterian church began work in 1846 and strongly established itself throughout the country.

Nigeria was originally a part of the Vicariate of the Two Guineas. It followed the Gold Coast in being made independent. At first it was divided into two Prefectures Apostolic: that of the Upper Niger confided to the African Missionaries of Lyons (1884) and that of the lower Niger to the Holy Ghost Fathers (1889).

The Prefecture of the Upper Niger was divided in 1911 into Western Nigeria and Eastern Nigeria. Western Nigeria became a vicariate in 1918. Eastern was again divided in 1934, becoming the Prefectures of Kaduna and Jos respectively. The Lyons Fathers retained jurisdiction in all these divisions of Upper Niger.

The Prefecture of the Lower Niger was given to the Holy Ghost Fathers. The first Catholic missionaries to establish themselves in the Lower Niger came from Gabon and settled at Onitsha in 1885. In 1920 the prefecture was made into the Vicariate of Southern Nigeria. Southern Nigeria in turn gave way to three divisions: the present Vicariate of Onitsha-Owerri, the Prefecture of Benoué, and the Prefecture of Calabar. The Holy Ghost Fathers retained all those except the last which was given to the Society of St. Patrick. Ogoja, a late prefecture (1938) was formerly a part of Calabar.

The Vicariate of Benin, formerly a part of Dahomey and erected into a vicariate in 1870 also belongs to Nigeria. This territory on the extreme east formerly known as the British colony of Lagos is now a part of Nigeria. The Lyons Fathers administer this vicariate. The British Government has given encouraging support to the mis-

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Benin, V.A.	3,295,576	53,116	461	48		35	4	2	164	609
W. Nigeria, V.A.	1,200,000	29,564	132	39		16	2		177	696
Onitsha-Owerri, V.A...	2,707,654	161,325	193	51	5	35	4		809	2943
Benue, P.A.	2,000,000	1,809	25	19	4				90	170
Kaduna, P.A.	5,000,000	4,984	318	18					31	133
Jos, P.A.	4,000,000	3,653	17	12					48	131
Calabar, P.A.	899,503	41,086	230	9	1	12		4	154	596
Ogoja, P.A.	708,538	6,953		7					190	290
TOTAL	19,811,271	302,490	1376	203	10	98	10	6	1663	5568

sions in Nigeria even contributing to the support of the mission schools.

Cameroons is a former German colony (Kamerun) situated between Nigeria and French Equatorial Africa. Since World War I, it has been mandated to France (166,489 sq. mi.) and England (34,081 sq. mi.). This territory was also a part of the Vicariate of the Two Guineas and was detached after Nigeria, becoming a prefecture in 1890. In that year it was given to the Pallotine Fathers (Pious Society of Missions). Fr. Henry Vieter was nominated the first Prefect Apostolic. The missionaries suffered much from malaria. The natives are fetichists and there are some Mohammedans. The first missionary station was opened at Marienberg on the river Sanaga by the Pallotine Fathers in 1891. Other stations were begun at Kribi, Duala, Big-Batangi and Yaounde. The prefecture was raised to the rank of a vicariate in 1905 with Mgr. Vieter becoming Vicar Apostolic. During World War I, the Pallotine Fathers were banished and the vicariate was given in charge of the Holy Ghost Fathers. After the war and the reorganization of the government under British and French rule, the British mandated territory became the Prefecture of Buea (1923) and was given to the English Mill Hill Fathers. It later (1938) was raised to the rank of vicariate. The French mandated territory was ecclesiastically divided into (a) Yaoundé, a Vicariate Apostolic (1931); (b) Douala, a prefecture (1931) and later a vicariate (1932), both being retained by the Holy Ghost Fathers: (c) Foumban, a prefecture (1923), raised to a vicariate (1934) and given to the Fathers of the Sacred Heart.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Foumban, V.A.	1,520,000	54,155	645	29	8	12			385	923
Yaounde, V.A.	662,957	208,310	400	66	12	43	10	15	372	2439
Douala, V.A.	450,000	100,211	850	35	4	22	6	2	495	1712
Buea, V.A.	450,000	35,566		43		12			19	433
TOTAL	3,082,957	398,242	1895	173	24	89	16	17	1271	5507

Ivory Coast (184,174 sq. mi.) is a French possession between Liberia and the Gold Coast. This territory was detached after the Cameroons from the Vicariate of the Two Guineas, and erected into a Prefecture Apostolic in 1895. It was confided to the Society of African Missionaries of Lyons. In 1911 it was raised to a Vicariate Apostolic with Rt. Rev. Jules Joseph Maury appointed first Vicar Apostolic. That same year the northern half of the vicariate was

detached and erected into the Prefecture of Korogo. The Lyons Fathers retained charge.

	Population			Foreign			Native			Catechists and
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Ivory Coast, V.A.	900,000	66,242	2500	42	1	25	1	2	89	511
Korogo, P.A.	880,000	5,474	125	16	1	11			9	92
TOTAL	1,780,000	71,716	2625	58	2	36	1	2	98	603

French Sudan and the Sahara (French West Africa). This vast territory, 932 miles from north to south and 2,484 miles from east to west, dotted with oases, was erected into a Prefecture Apostolic of the Sahara-Sudan in 1868. Mgr. Lavigerie was named Delegate Apostolic. The same year the Jesuits established themselves at Laghouat, an outpost of French penetration. Their report three years later to Mgr. Lavigerie advocated the opening of dispensaries and schools as a prelude to evangelization. In 1872 Fr. Charmetant and two companion White Fathers replaced the Jesuits at Laghouat. The following year the White Fathers established themselves at Biskra, Ouargla, Touggart, Gerryville, and Melili. Two attempts at crossing the desert to reach Timbuktu for opening missions in the French Sudan failed. In the first attempt (1878) three White Fathers were killed by their guides, the first martyrs of their Order. The second attempt (1881), was no less disastrous as the three missionaries were assassinated Mgr. Lavigerie was not discouraged. He realized that all depended on breaking up the slave trade and that in turn, depended on the crossing of the desert to Timbuktu, the great slave market of the Sudan. Accordingly, at Biskra, the entrance to the Sahara, he then established a house for the formation of a band of men who were to live as religious, without monastic vows. They were called the "Pioneer Brothers of the Sahara", and their vocation was to extend hospitality to travelers, the sick and fugitive slaves. In time they occupied many strategic points in the desert and with the arrival of the White Sisters to open hospitals, the work began to prosper. In 1891, the prefecture was raised to a Vicariate Apostolic. In 1901 this immense vicariate was divided in two, the northern part becoming the Prefecture of Ghardaia and the southern divided into the Prefectures of Bamoko and Ouagadougou. Both these later became vicariates in 1921. In 1927 part of Bamoko above the Ivory Coast was formed into the Prefecture of Bobo-Dioulasso,

becoming a vicariate ten years later. The White Fathers are in charge of the whole Sahara-Sudan.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Ghardaia, P.A.	546,044	6,781	6511	34	14	62			4	18
Ouagadougou, V.A. ..	3,000 000	16,325	247	41	5	17		12	22	281
Bobo-Dioulasso, V.A..	1,600,000	10,780	310	37	5	17			31	239
Bamoko, V.A.	1,800,000	6,021	2162	29	5	23	1		10	169
Nzerekore	455,000	1,157	202	14	4	4			4	52
TOTAL	7,401,044	41,064	9432	155	33	123	1	12	71	759

East Africa

The evangelization of Africa on the East Coast began about the middle of the 19th. century. Before that the Portuguese had occupied important ports along the east coast: Mozambique, Zanzibar, Mombasa and Malindi. Missionaries had followed the Portuguese but they seem to have confined themselves to work among their countrymen. The Augustinians were at Mombasa and Zanzibar; the Dominicans at Mozambique; the Jesuits in the valley of the Zambesi. With the conquest of the east coast in 1698 by the Arabs of Maskat, the missions were all destroyed.

The impetus for the modern missionary effort at the conquest of Africa from the East came from the small island of Reunion (formerly Bourbon) in the Indian Ocean, about 350 miles east of Madagascar. This island, discovered by the Portuguese in 1513 and later colonized by the French, had been entrusted to the Lazarist missionaries who began work there in 1714. In 1850 the See was established and the diocese staffed by priests trained in Paris at the seminary of the Fathers of the Holy Ghost. An appeal from Propaganda to the bishop of Reunion, Mgr. Maupoint, to send missionaries to the east coast brought results. The bishop sent his vicar general Fr. Fava to take possession of East Africa for Christ. Accompanying him were two Holy Ghost missionaries, Frs. Antoine Horner and Etienne Baur, a doctor and six nuns. They arrived at the island of Zanzibar about the end of 1860 and were welcomed by the Sultan. Fr. Fava felt handicapped for want of sufficient workers. He appealed for aid to the Holy Ghost Fathers and in 1862 the island of Zanzibar was erected into a Prefecture Apostolic with the east coast of Africa opposite Zanzibar as a dependency, all being committed to Bishop Maupoint. The following year the diocesan priests left Zanzibar to the Holy Ghost Fathers under Fr. Horner as Pro-Prefect.

In 1872 the Holy See handed over full charge of Zanzibar to the Congregation of the Holy Ghost and named Fr. Horner as Prefect Apostolic. The prefecture thus erected extended along the east coast of Africa 2,000 miles from the tip of what is now Italian Somaliland (Cape Guardafui) to the southern extremity of Portuguese East Africa (Cape Delgado). This whole coastline was then known as Zanguebar and was supposedly subject to the Sultan of Zanzibar. As with the Vicariate of the Two Guineas on the West Coast, there were no limits in the interior.

Zanzibar at this time was the great slave center of the east coast. From 60,000 to 80,000 slaves were sold annually and distributed to the Mohammedan territories bordering on the Indian Ocean. The first work of the missionaries was the repurchasing of the weak and sick slaves rejected by the buyers. An orphanage was established for this purpose. Later a hospital was added. This in a Moslem atmosphere where the tradition was that the fittest only should survive was a distinct novelty. Progress was made but the difficulties were many. Aside from the Goan Catholics from India, conversions among the Arabs were negligible. It was decided to make an attempt on the mainland. Consequently, in 1868, at Bagamoyo, in what is now Tanganyika Territory, a mission was established. Bagamoyo at that time was the shipping point of the slave routes from the Tabora-Congo districts. It was also the starting point of the caravans trading with the interior as far as the Great Lakes and beyond. At Bagamoyo the missionaries continued their work of repurchasing slaves. A large hospital was opened for natives and an industrial school was established for repurchased slaves. Fr. Horner also founded a school of agriculture and introduced into East Africa the cultivation of coffee, vanilla, cocoa and indigo. It was about this time that England made a determined effort to abolish the slave trade on the east coast. English men-of-war patrolled the coastal waters. The traffic was so profitable that the Arabs did not give up without a struggle. Many slave ships were captured and the authorities, finding themselves unable to provide for the slaves, turned them over to the Holy Ghost Fathers at Bagamoyo and Zanzibar. In this way, Bagamoyo, which in 1868 when the mission was established was a mere village, became a town of considerable importance. With the Bagamoyo mission firmly established, penetration into the interior began. Posts were established at Mhonda in 1876, Mandera

in 1881, Morogoro in 1882, Kilema at the foot of the Kilimanjaro Mountain in 1890. During the time of the founding of these missions, East Africa was in a state of turmoil. Nominally the east coast owed allegiance to the Sultan of Zanzibar. Farther inland he had very little influence, although he claimed sovereignty. Germany and England were both struggling for mastery on the East Coast. An agreement was eventually reached in 1886 by which the Sultan was confined to the Island of Zanzibar and a strip of the coast about 10 miles wide and about 500 miles long. Portugal was confirmed in the possession of Portuguese East Africa. North of this territory to the island of Pemba and inland to Lakes Tanganyika and Nyanza, including the Kilimanjaro was allotted to Germany. North of this to Somaliland and inland to the upper reaches of the Nile was assigned to England. Somaliland to the Gulf of Aden was given to Italy. The native tribes along the east coast did not accept this taking over of their country without a struggle. Beginning about 1888 and continuing until about 1906, there were various uprisings instigated by the Arabs which kept the country in a constant state of turmoil. With the final subjugation of the native tribes and the suppression of the Arab slave trade, East Africa began an era of peace and prosperity which was particularly beneficial to the missions.

In 1883 the Prefecture of Zanzibar was erected into a Vicariate Apostolic with Mgr. de Courmont, C.S.Sp., as the first Vicar Apostolic. Meanwhile, the White Fathers had penetrated into East Africa from the north in the regions of the Great Lakes and established promising missions. From about 1887 on, the immense vicariate of Zanzibar was reduced in size by cutting off particular districts to be administered either by different Provinces of the Holy Ghost Fathers or by other Missionary Societies.

Tanganyika Territory (360,000 sq. mi.). This was the former German East Africa mandated to the British after the last war. As we have seen, it was a part of the immense vicariate of Zanzibar. Missionary influence in Tanganyika spread itself from three centers, the Holy Ghost Fathers on the east coast, the Benedictines of Bavaria in the south and the White Fathers in the west and north.

Bagamoyo as a mission was founded by the Holy Ghost Fathers in 1868. It was erected into a Vicariate Apostolic in 1883 and in 1906 by Pontifical decree it was named Bagamoyo and made inde-

pendent of the vicariate of Zanzibar. In 1910 the northwestern part around Kilimanjaro Mt. was cut off and erected into the Vicariate of Kilimanjaro. This vicariate at present is being served by the Holy Ghost Fathers of the province of the United States with headquarter at 1615 Manchester Lane, N.W., Washington 11, D. C.

The Benedictines first established themselves at Daressalaam. The mission was made independent in 1894 and called the Prefecture Apostolic of Daressalaam. In 1902 it became a vicariate Apostolic. In 1913 the vicariate was divided into two parts, the northern region retaining the old name, the southern becoming the Prefecture Apostolic of Lindi. Lindi in turn was divided into the Abbacy Nullius of Peramiho and Ndanda. During World War I the missionaries of German nationality were interned and the missions suffered considerably. By order of Propaganda, the White Fathers administered the Benedictine missions. After the war, the vicariate of Daressalaam was entrusted to the Swiss Capuchins.

The White Fathers established themselves in the region of the Great Lakes in 1878. Their missions were founded on both sides of Lakes Victoria and Tanganyika. In 1883 this territory was erected into the Vicariate Apostolic of Victoria Nyanza. Further divisions of this vicariate were made: Tanganyika (1886), Tabora (1886), Bukoba (1929), and Mwanza (1929), all in Tanganyika Territory.

In 1922 the western portion of Tanganyika Territory was erected into the Prefecture of Iringa and entrusted to the Consolata Fathers. In 1935, a part of the vicariate of Bagamoyo was erected into the Prefecture of Dodoma and bestowed on the Italian Passionists. In 1938 the Prefecture of Tukuyu was separated from the Vicariate of Tanganyika, the White Fathers retaining the prefecture.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Bagamoyo, V.A.	311,152	47,116	116	45	21	38			372	520
Bukoba, V.A.	450,000	71,295	34	38	12	22	16	27	289	559
Daressalaam, V.A. ...	500,000	26,479	948	44	39	52			268	467
Dodoma, P.A.	400,000	15,294	75	20	9	14			331	317
Iringa, P.A.	300,000	13,074	180	33	11	56		17	210	308
Kilimanjaro, V.A.	650,000	42,663	653	44	11	45	3	45	281	418
Mwanza, V.A.	867,697	21,388	300	35	10	20	8		120	312
Ndanda, A.N.	350,000	20,803	21	29	36	23			444	515
Peramiho, A.N.	250,000	80,939	7	58	77	85		28	983	1365
Tabora, V.A.	1,000,000	20,724	8	38	11	21	8	17	325	357
Tanganyika, V.A.	420,000	61,682	14	47	14	39	8	7	452	457
Tukuyu, P.A.	280,000	7,724	126	19	11	7			123	125
TOTAL	5,778,849	429,181	2482	450	262	422	43	141	4198	5720

Kenya (224,960 sq. mi.) is a British colony north of Tanganyika Territory. This colony originally was a part of the vast vicariate of

Zanzibar. In 1909 the northern portion was detached and formed into the Vicariate Apostolic of Kenya and given to the Consolata Fathers of Turin. In 1926 the Vicariate of Kenya was named Nyeri and a Prefecture of Meru erected from a part of the vicariate. In 1925 the territory bordering on Lake Victoria and formerly part of the White Fathers' vicariate of Victoria Nyanza was erected into the Prefecture of Kavirondo, and bestowed on the Mill Hill Fathers. This prefecture in turn became the Vicariate of Kisumu in 1932.

Kenya has a race problem akin to that of South Africa. White settlers numbering nearly 18,000 have made it their permanent home. They have settled in the Highlands on the best lands and the native Africans segregated to the poorer lands on reservations. East Indians to the number of about 38,000 are clamoring for more rights and a share in the land. The native population is resentful and the constant friction thus resulting is not conducive to missionary success. The Kikuyus, the largest and most intelligent tribe in Kenya, have inaugurated schools of their own, independent both of government and missions. The schools are under the chiefs and are built and maintained by the tribe. What results this will have on missionary work the future alone can tell.

	Population			*Foreign*			*Native*			*Catechists*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*and Teachers*
Zanzibar, V.A.	793,152	27,138	2700	37	9	60			358	443
Nveri, V.A.	430,000	20,983	1200	32	10	70	4	44	118	172
Meru, P.A.	342,600	2,752	20	18	6	35			59	82
Kisumu, V.A.	1,488,339	94,258	435	54	14	62			1143	1465
TOTAL	3,054,091	145,131	4355	141	39	227	4	44	1678	2162

Uganda (99,000 sq. mi.) is a British Protectorate situated at the headwaters of the Nile, between Lake Albert and Lake Victoria. The Baganda, the largest tribe in Uganda are the finest specimen of the Bantu in East Africa. They give strong support to evangelization and make excellent Christians. They also gave to the Church its first African Martyrs.

The White Fathers were the first to establish a mission in Uganda. They arrived in 1878 with the permission of the native king Mtesa. Two years later the first catechumens were baptized. In 1882 the missionaries were expelled by the same king. At his death in 1885 they returned. The following year the king at the instigation of his native pagan councillors and the influential Arabs began a persecution of the Christians. Joseph Mkasa, overseer of the royal pages,

was the first martyr. Thirty others who refused to apostatize followed him. Soon more than 70 others were martyred. The missionaries were again expelled during the persecution but returned in 1889. In 1893 with Uganda passing under the protection of the British government, peace was established and the missions began to prosper. Uganda, at present has five Vicariates Apostolic: Uganda (1915) and Ruwenzori (1934), subject to the White Fathers; the Upper Nile (1904) worked by the Mill Hill Fathers; Equatorial Nile (1934), entrusted to the Verona Fathers; Masaka (1939) has a native Bishop, Joseph Kiwanuka, and an all-African clergy.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Uganda, V.A.	500,000	165,103	460	65	26	60	15	200	534	1003
Ruwenzori, V.A.	875,329	143,079	50	44	21	28	14	43	1121	1402
Masaka, V.A.	195,000	102,396	120				38	61	241	485
Upper Nile, V.A.	1,333,000	167,391	470	83	8	103	7	78	1068	2573
Equatorial Nile, V.A.. .	664,749	74,340	484	35	29	50	2		346	753
TOTAL	3,568,078	652,309	1584	227	84	241	76	382	3310	6216

Ethiopia (350,000 sq. mi.) is a country bordering on the Red Sea, east of Anglo-Egyptian Sudan and north of Kenya. It was independent until conquered by Italy. During the present war it was reconquered by the English and though nominally independent is actually under British protection and control. The inhabitants of Ethiopia belong mostly to the two predominant tribes, the Amharas and the Gallas. The Amharas are of Semitic origin having come from Arabia in ancient times. The Gallas conquered the south in the 15th and 16th centuries. Invasions and mingling of races have created such diversities of types that the Arabs call Ethiopia "Habesh" meaning "a heap of sweepings."

Ethiopia came early under Christian influence. Evangelized by St. Frumentius in the 4th century it adopted Catholicism as the national religion, always practiced and defended by the rulers but not always embraced by the subjects. At the time of the Mohammedan wars, Islam gained footholds here and there. Because of its dependence on the Patriarch of Alexandria, Ethiopia embraced the Monophysite error together with Egypt. The Coptic rite prevailed. Attempts were made from time to time to reunite the Copts in Ethiopia to Rome but all ended in failure. Between the 15th and the 18th centuries, Dominicans and Jesuits worked in Ethiopia but without permanent results, being either banished or killed. In 1846

the Holy See divided Ethiopia into two Vicariates Apostolic: that of Abyssinia in the north entrusted to the Lazarists, and that of Galla in the south under the care of the Capuchins.

In the Vicariate of Abyssinia, the work and success of M. de Jacobus aroused the jealousy of the Coptic clergy, especially their head, the Abuna. He brought pressure on the Negus (king) and a persecution of the Catholics began. The missionaries were driven out or killed. The succeeding Negus, John IV, carried on the policy of his predecessor. He reigned for 20 years and during this time the Catholics were subjected to constant persecution. Finally, in 1889 with the crowning of Manelik as Negus the persecution ceased and the missionaries were enabled to carry on their work in peace.

In the vicariate of the Gallas, the moving spirit in the evangelization of that country was Fr. William Massaia of the Italian Capuchins. The Capuchins had succeeded in introducing Catholic priests into Ethiopia in the 17th and 18th centuries, but they all suffered the same fate of martyrdom, being beheaded, hanged, or stoned to death. Fr. Massaia landed at Massowah disguised as a merchant. Spied on by the Abuna and the Negus, welcomed by some chiefs, attacked at times by frenzied mobs, often bound and condemned to death, he always managed to escape. His attempt to reconcile the Copts to Rome caused his banishment. In 1850 he traveled through France and England, conferring with Napoleon III and Queen Victoria. Receiving important aid from them he returned to his mission in 1853. He founded a large number of missions. He also founded a school at Marseilles for the education of Galla boys he had freed from slavery. During his 35 years of apostolic labour he was exiled seven times but he always returned to his labour with fresh zeal. In 1880 ill health compelled him to resign. In 1884 he was raised to the dignity of Cardinal. He died in 1889, leaving 10,000 Christians in the country. His missionary work was carried on by his zealous successors.

The northern vicariate of Abyssinia is now known as Tigrai. A part of it, Dessie, is being worked by the Franciscans.

The southern vicariate of the Gallas is now called Harar. A division of this vicariate cut off the southwestern part which became the Prefecture of Kaffa, later caller Gimma. This was entrusted to the Consolata Fathers. Gondar is a division of Gimma. Harar, the

former vicariate of the Gallas in the south, has two further subdivisions, Neghelli and Addis Ababa, staffed by the diocesan clergy.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Harar, V.A.	2,000,000	17,000	10,000	30	19	44	17	16	24	60
Neghelli	670,000	2,150	2,000	5	1				5	
Addis Ababa	230,000	52,791	46,735	18	7	104	2		18	9
Gimma, P.A.	4,470,000	23,560	8,000	86	20	78			60	108
Gondar										
Tigrai, V.A.										
Dessie	3,000,000	7,459	7,000	11	1	8	2		6	
TOTAL	10,370,000	102,960	73,735	150	48	234	21	16	113	177

Italian Somaliland (194,000 sq. mi.) is an Italian colony on the east coast of Africa. The natives are mostly Mohammedans of the Hamitic race. They are of a very interesting type. Slight in figure, well-proportioned, remarkably delicate features, wavy hair and a fine black skin. They are intelligent but fickle, and live largely as cattle dealers, fishermen, boatmen and traders. The Italian commercial company formed to exploit the country in their own interest asked that missionaries be sent to this country to whom a subsidy of $2,000 a year was granted. By a decree of 1904, Propaganda detached Somaliland from the Vicariate of Zanzibar and entrusted the mission to the Discalced Trinitarians. The first Prefect, Fr. Leander, embarked within the year. The prefecture was named Benadir (the Ports). The governor, fearing the presence of a religious who would watch the slave trade and infractions of treaties, denied him permission to enter the country. Fr. Leander was obliged to take refuge in Kenya. In 1906, Fr. Leander obtained the required permission and entered his prefecture but died the same year. His successor, with five religious of his own Order, took over. In 1927 the prefecture was raised to a vicariate and the name was changed to Mogadiscio.

British Somaliland (68,000 sq. mi.) is a strip of land bordering on the Gulf of Aden. The evangelization of the country is under the care of the Capuchins.

French Somaliland (8,492 sq. mi) is a small portion of land at the point where the Red Sea meets the Gulf of Aden. It was formerly a part of the vicariate of the Gallas of Ethiopia. The missionaries are the French Capuchins of the Province of Lyons. It was erected into a prefecture in 1914 and called Jibuti. The Christians

have all come from the schools and orphanages of the Catholic mission of Aden, Jibuti and Berbera. They are few in number.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Mogadiscio, V.A.	1,215,000	11,335	11,000	21	6	74			21	61
British Somaliland, V.A.	345,000	703	167	4	4	9	1		5	
Jibuti, P.A.	86,000	4,110	3,500	7		10	6		9	10
TOTAL	1,646,000	16,148	14,667	32	10	93	7		35	71

Eritrea (15,754 sq. mi.) is an Italian colony on the Red Sea. The natives are Copts, Mohammedans and pagans. Eritrea was made a prefecture in 1894. It was erected into a vicariate in 1911 and entrusted to the Italian Capuchins with Rt. Rev. Francesco Carrara of the province of Rome as the first Vicar Apostolic.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Eritrea, V.A.	553,999	108,301	67,782	26	10	174	50	50	73	18

Nyasaland (38,000 sq. mi.) is a British protectorate west of Lake Nyasa. It has a native population of a high type, fertile soil and beautiful scenery. The White Fathers, in their conquest of the Great Lakes established the first mission at Mponda under Father Lechaptois in 1889. In 1897 the mission was made into the vicariate Apostolic of Nyasa. It included part of Northern Rhodesia which was later separated. In 1903 the southeastern part of the vicariate was detached and formed into the Prefecture of Shire. It was entrusted to the Italian Fathers of the Company of Mary. In 1908 Shire became a Vicariate Apostolic.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Nyasa, V.A.	766,950	39,946	75	37	9	17	1	4	1115	551
Shire, V.A.	912,000	116,346	284	54	3	24	2	13	1105	799
TOTAL	1,678,950	156,292	359	91	12	41	3	17	2220	1350

Portuguese East Africa (428,132 sq. mi.) is a Portuguese possession in East Africa with a coastline of about 1,200 miles, bordering on the Indian Ocean. It was formerly known as Mozambique. The Arabs had already established themselves in this territory when the Portuguese arrived in 1489. In 1506 the island of Mozambique was captured by the Portuguese and the neighboring country was quickly brought under Portuguese rule. The interior was largely

neglected and due to the weakness of the home office the slave trade persevered until 1877. The early explorers were accompanied by the Franciscans who founded the first mission at Mozambique in 1500. The Jesuits arrived in 1560. After their suppression, the Dominicans laboured for a period in the colony. The Jesuits returned in 1610 and were followed by the Carmelites. The work was generally retarded, owing to the fickleness of the natives, the hostility of the Mohammedans, the unhealthy climate and the bad communications with Europe. In recent years the missionaries are further hindered by the anti-Catholic policy of the government. Mozambique formerly was an exempt prelature belonging to the ecclesiastical province of Goa, India. It included all the territory as far as the Cape, but is now confined to Portuguese East Africa. In 1898, it was again entrusted to the Franciscans of the Portuguese branch and made directly dependent on the Holy See. Recently, the northern part of the prelature has been cut off and erected into two independent ecclesiastical jurisdictions, Port Amelia staffed by the Italian Fathers of the Company of Mary, and Portuguese Nyasa worked by the Consolata Fathers of Turin. In 1941 Mozambique was divided into three dioceses, one of which is an archdiocese.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Mozambique, Prael ...	4,250,000	85,513		79		134			321	514
Port Amelia	402,904	1,547	1000	12	3	15			31	18
Portuguese Nyasa	113,330	757	24	3	2	9			7	33
TOTAL	4,766,234	87,817	1024	94	5	158			359	565

Madagascar (241,094 sq. mi.) is the largest island in Africa lying off the East coast. It is a French possession. There are about 40,000 whites mostly French. The evangelization of this great African island began very early. The Portuguese missionaries in the 16th century and the Lazarists of St. Vincent de Paul in the 17th century made various attempts but these were not permanent. From the abandonment of the Madagascar mission in 1674 until the middle of the 19th century very little was accomplished. In 1832, Frs. De Solages and Dalmond founded the new Madagascar mission. English Methodists had already established themselves in the center of the island and by 1830 had 32 schools. Help was needed, and Fr. Dalmond returned to France to recruit missionaries. Six Jesuits and two priests of the Holy Ghost seminary returned with him. They

failed in Madagascar but evangelized the adjacent islands of St. Mary, Nossi-Bé and Mayotte, being assisted by the Sisters of St. Joseph of Cluny. In 1861, Frs. Joun and Weber established a mission at Tananarivo the capital, with the help of the Jesuit priests. In 1866 the Christian Brothers arrived and put fresh vigor into the schools. In 1883 a war between France and the Hova tribe compelled the missionaries to retire to the coast which was held by the French. A second disturbance between France and the court of Tananarivo forced them to flee again in 1894. After the conquest of the island by France the missionaries returned and carried on the work of evangelization. In 1896 Madagascar was divided into about three equal parts: Northern, Central and Southern. The Northern vicariate was entrusted to the Holy Ghost Fathers. The name was changed to Diego-Suarez. In 1923 a portion of this vicariate was cut off and became the vicariate of Majunga. Ambanja was also separated and given to the Capuchins. The Central vicariate, the most densely populated, was called Tananarivo. Two further vicariates were erected from the Central vicariate: Fianarantsoa in 1913 kept by the Jesuits; Antsirabe in 1918 entrusted to the La Salette Fathers. Tananarivo itself remained with the Jesuits. Later two further divisions were made from Tananarivo; Tamatave and Miarinarivo. This latter is staffed by the African clergy with a native bishop, Msgr. Ignatius Ramarosandratana. The Southern vicariate is now known as Fort Dauphin and is under the care of the Lazarist Fathers.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Diego-Suarez, V.A. ...	394,183	29,584	6125	24	1	40		16	550	480
Ambanja	200,095	4,936	1213	16	6	3			44	42
Majunga, V.A.	330,000	30,618	2500	29	2	23		6	343	333
Antsirabe, V.A.	202,000	92,988	332	15	14	16	3	23	428	583
Morondava	212,095	14,105	440	9		4		4	167	176
Tananarivo, V.A.	550,000	133,704	4083	45	80	98	17	66	679	700
Miarinarivo	135,000	38,002	115	7	6	6	5	6	284	311
Tamatave	371,967	37,653	4039	18	21	22	2	4	454	668
Fianarantsoa, V.A. ...	650,000	181,159	1226	49	30	56	3	25	885	1058
Fort Dauphin, V.A. ..	887,900	56,530	850	27	5	62	3	5	254	225
TOTAL	3,933,240	619,279	20,923	239	165	330	33	155	4088	4576

Mauritius (720 sq. mi.) is an island in the Indian Ocean east of Madagascar, belonging to the British. The history of the missionary effort on this island begins with the erection of a Prefecture Apostolic in 1712. It included the islands of Mauritius, Madagascar, and Reunion and was confided to the Congregation of St. Vincent de Paul. After the French lost the island to the British in 1810, a

Vicariate Apostolic was established by a decree of 1819 and confided to the vicar Apostolic of the Cape of Good Hope and Madagascar. In 1829, the island of Madagascar was separated from the vicariate. The Cape of Good Hope, the island of St. Helena and the Seychelles islands were cut off from Mauritius in 1837, 1851, and 1852 respectively. In 1847 Port Louis was raised to the status of a diocese. In 1916 the diocese was confided to the Holy Ghost Fathers. The religious orders include Jesuits, Holy Ghost Fathers, Loretto Sisters, Sisters of Charity, Sisters of Perpetual Help and the Daughters of Mary.

Reunion (970 sq. mi.) is an island in the Indian Ocean east of Madagascar, belonging to France. This island was colonized by the French after being discovered by the Portuguese in 1513. The French named it Bourbon. In 1711 the island was entrusted to the Lazarist missionaries who began work there in 1714. In 1848, the island was named Reunion and slavery abolished. In 1850, the diocese of St. Denis was erected and given to the Holy Ghost Fathers. The inhabitants are mostly French colonists with a sprinkling of East Indians, Chinese and natives of Madagascar.

The Seychelles (156¼ sq. mi.) consist of 92 islands off the east coast of Africa, north of Madagascar. The islands were occupied by France in 1749, taken by England in 1794, and formally ceded to Great Britain in 1848. By papal decree, the Seychelles were separated from the diocese of Port Louis and in 1852 made a Prefecture Apostolic. In 1863, the mission was confided to the Capuchins and made a Vicariate. The vicariate in turn was erected into the diocese of Port Victoria in 1892 and in 1899 became directly subject to the Holy See. Besides Capuchins there are in the diocese Marist Brothers and Sisters of St. Joseph of Cluny.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Port Louis, D.....	393,238	150,000		44	8	21	13	274	58	635
St. Denis, D.	216,000	202,500	500	42	8	40	12	254	32	99
Port Victoria, D.	28,750	25,355	30	15	15	42		12	50	87
TOTAL	637,988	377,855	530	101	31	103	25	540	140	821

Central Africa

Anglo-Egyptian Sudan (1,014,000 sq. mi.) is an enormous territory south of Egypt. Politically, it is known as a condominium in

which the Governor-General, who has charge of the administration, is appointed by Egypt with the assent of Great Britain. Ecclesiastically, it began as the Mission of Central Africa or the Sudan. It included not only the Anglo-Egyptian Sudan but French Equatorial Africa to Lake Tchad and the Nile Province of the Uganda Protectorate. The Sudan was erected by Gregory XVI in 1846. In 1851 the Emperor of Austria took it under his protection. In 1872, it was raised to a Vicariate Apostolic. From 1883 to 1898 the Sudan was closed to missionary effort by a Moslem insurrection. In 1899 mission work was recommenced, being entrusted to the Sons of the Sacred Heart of Verona. In 1913 the name was changed to Khartoum and the boundaries somewhat modified. The Prefecture of Bahr-el-Ghazal was erected at this time. Missionary work is mostly in the southern and pagan part. In the northern districts are some European and Oriental Catholic immigrants. This huge territory at present contains three vicariates apostolic and three prefectures. The Verona Fathers have the Vicariates of Khartoum (1872) and Bahr-el-Ghazal (1917) and the Prefecture of Bahr-el-Djebel (1927). The Mill Hill Fathers have the Vicariate of Equatorial Nile (1934) and the Prefecture of Kodok (1938).

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Bar-el-Djebel, P.A. ...	340,000	9,205	35	20	12	23			239	305
Bar-el-Ghazal, V.A. ..	425,000	19,574	100	21	16	37			261	459
Khartoum, V.A.	4,500,000	2,750	2565	22	10	61			10	72
Kodok, P.A.	505,000	2,711	25	7		16			26	32
Equatorial Nile, V.A..	664,749	74,340	484	35	29	50	2		347	754
TOTAL	6,434,749	108,580	3209	105	67	187	2		883	1622

Belgian Congo (909,654 sq. mi.) is the only Belgian possession in Africa. The evangelization of Belgian Congo began in 1484 with the arrival of the Portuguese. Dominicans, Franciscans, Carmelites and Jesuits laboured vigorously to establish Christianity. Yet, in spite of promising beginnings, religion never really took firm root. With the erection of the vicariate of the Two Guineas, Belgian Congo passed under the jurisdiction of the Holy Ghost Fathers. The Congo Basin was such a large territory (French, Portuguese, Belgian) that they never actually established any missions in Belgian Congo, having their hands full in French and Portuguese Congo. Meanwhile, in that vigorous march from North Africa to the Lake districts, the White Fathers had reached the approaches of the Upper

Congo and established themselves. By 1878 their mission had developed to such an extent that it was declared a pro-vicariate apostolic of the Upper Congo. In 1880 this became a vicariate. When in 1885 King Leopold of the Belgians in accordance with the policy of other European powers, persuaded the Holy See to reserve the evangelization of his African possession to Belgian missionaries, Cardinal Lavigerie founded a branch of the White Fathers in Belgium so they could continue the work in the Congo. The following year Upper Congo was placed under this Belgian branch of the White Fathers. Congo had need of more missionaries. In view of this pressing urgency, an African seminary was founded at Louvain in 1886. There was at this time a young and flourishing congregation of Missionaries of the Holy Heart of Mary (Scheutveld, Belgium) working in China and Mongolia. Being appealed to for aid, they determined to make an effort to assist in the Congo. Consequently, in 1888 they took over the African seminary and that same year Leo XIII created the immense vicariate of the Belgian Congo, which he committed to their care. Three years later more help arrived when the Belgian Jesuits sent a band of missionaries to the Congo. They began their work in the southeastern part of the vicariate. In 1903 this section became a Prefecture of Kwango and in 1928 it was raised to a vicariate. The Jesuits also have the Vicariate of Kisantu (1931). In 1898 the Canons Regular Premonstratensians of Tongerloo, Belgium, began evangelizing in the extreme northern part of the Congo. They have the Vicariate of Buta (1924) and work in Lolo. The Fathers of the Sacred Heart of Quentin next entered the territory and started missions on the Upper Congo. A prefecture in 1904 was raised to the Vicariate of Stanley Falls in 1918. In 1911, five more religious orders were assigned to prefectures in the Congo. The Redemptorists received Matadi, near the mouth of the Congo. This became a vicariate in 1930. The Capuchins received Belgian Ubanghi along the northern border. The Dominicans were put in charge of Niangara in the northeast, this becoming a vicariate in 1924. In the southern part of the territory the Benedictines took over Katanga. Above this the Holy Ghost Fathers received the Prefecture of Northern Katanga. In the southwestern part of the Congo, the Prefecture of Lulua and Katanga was bestowed on the Franciscans in 1922. In the center of the territory, the Missionaries of the Sacred Heart settled in the

Prefecture of Coquilhatville in 1924. The Salesian Fathers acquired the Prefecture of Luapula in 1925. In the northwest, the Mill Hill Fathers were given the Prefecture of Basankusu in 1926. In the north center, the Prefecture of Bondo went to the Holy Cross Fathers. Lately, the Oblates of Mary and the Lazarist Fathers are working in Ipamu and Bikoro respectively. The Missionaries of the Holy Heart of Mary who originally had the Vicariate of the Belgian Congo under their care now have: Leopoldville (1888), Lisala (1919), Upper Kassai (1917) and Boma. The Vicariate of the Upper Congo of the White Fathers is now known as Baudoinville. The White Fathers also have the Prefecture of Lake Albert (1922) and the Vicariate of Kivu (1929). The Passionists have recently been assigned to Tshumbe-Lodja. Among the nuns working in the Belgian Congo are the following: Sisters of Charity, White Sisters, Sisters of the Immaculate Heart of Mary, Franciscan Sisters, Sisters of the Precious Blood, Sisters of Our Lady.

Ruanda-Urundi is a small strip of territory lying between Tanganyika Territory and the Belgian Congo. In 1919 it was mandated to Belgium. In 1925 it was united to the Belgian Congo. This territory -situated in the Lake district was evangelized by the White Fathers. They have two vicariates both erected in 1922, Ruanda and Urundi.

	Population			*Foreign*			*Native*			*Catechists*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*and Teachers*
Matadi, V.A.	244,615	76,537	860	45	37	77		5	731	1551
Boma, V.A.	227,977	96,353	640	31	29	59	2	4	231	1074
Kisantu, V.A.	429,208	97,947	114	37	34	61	2		1722	1903
Kwango, V.A.	692,523	100,026	378	43	24	73	1		2017	2622
Ipamu, M.	354,114	23,929	92	27	3	18			477	1024
Leopoldville, V.A.	347,413	61,272	2,232	50	33	119			198	793
Bikoro, M.	91,000	7,596	86	9	2	13			32	135
Coquihatville, P.A.	465,410	68,924	783	38	21	81	5		108	702
Basankusu, P.A.	270,000	26,723	157	43	9	26			34	343
Lisala, V.A.	693,740	137,967	385	69	33	81		13	559	1980
Ubangi, Belgian, P.A.	339,622	52,970	157	36	19	29		6	107	647
Buta, V.A.	256,303	26,236	300	37	28	59			407	888
Lolo, M.	39,800	11,311	20	9	6	10			61	139
Bondo, P.A.	196,085	18,049	78	28	16	29			200	574
Niangara, V.A.	621,203	46,271	482	46	8	33			529	1688
Lake Albert, V.A.	473,344	78,823	1,182	38	20	44		10	834	2043
Stanley Falls, V.A.	659,018	63,082	1,301	64	34	71	1		756	1423
Beni, M.	349,820	36,694	101	20	4	9			297	992
Kivu, V.A.	706,000	44,155	1,340	40	11	46	19	9	348	606
Baudoinville, V.A.	450,455	50,884	519	37	14	46		10	650	1412
Lulua, and Katanga, P.A.	399,095	28,505	476	45	15	53			772	1857
Katanga, P.A.	165,000	41,645	4,593	58	24	115		6	539	1174
Sakania, P.A.	62,560	8,161	58	30	25	18			84	179
Katanga, Northern, P.A.	238,712	32,536	288	29	9	30		10	360	955
Upper Kassai, V.A.	1,500,000	274,338	1,089	102	68	131	1	6	3060	7704
Tshumbe-Lodja, M.	257,676	20,503	76	14	6	15			564	602
Ruanda, V.A.	1,882,398	290,056	843	67	28	61	32	75	1761	1213
Urundi, V.A.	1,975,617	326,437	410	64	13	48	15	25	924	2239
TOTAL	14,388,708	2,147,930	19,040	1156	573	1455	78	179	18,362	38,462

PART 2.

MEDITERRANEAN AFRICA. SOUTH AFRICA.

(a).—Mediterranean Africa

Egypt (383,000 sq. mi.) is an independent sovereign state in alliance with Great Britain. About 90% of the population are Moslem. The remainder is made up of Copts, Catholics, Protestants and Jews. As in all countries predominantly Mohammedan, mission work is extremely difficult and conversions few. The Franciscans have most of Egypt under their care. There are three Vicariates Apostolic in Egypt for Catholics of the Latin Rite, the Vicariate of Lower Egypt, erected in 1839; the Vicariate of the Nile Delta, erected in 1909, and the Vicariate of the Suez Canal, created in 1926. There is also the Prefecture of Upper Egypt since 1678. The Vicariate of the Nile Delta alone is entrusted to the African Missionaries of Lyons.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Suez Canal, V.A. ...	176,310	12,592	11,600	30	40	168			32	286
Nile Delta, V.A. ...	4,874,885	26,885	10,898	113	44	523	5	15	65	679
Lower Egypt, V.A. ...	8,200,000	38,128	35,000	96	233	823	3	49	122	230
Upper Egypt, P.A. ...	390,000	6,097	460	24	7	120	1	11	35	
TOTAL	13,641,195	83,702	57,958	263	324	1634	9	75	254	1195

Libya (679,358 sq. mi.) is an Italian possession in North Africa between Egypt and Algeria. Italy took Libya from Turkey in 1911. There are many Mohammedans and Jews in Libya. The Catholic population consists mostly of people of Italian and Maltese descent. The Franciscans have been working in Libya since the erection of the Prefecture of Tripoli in 1654. After the conquest of Libya by the Italians, this prefecture was raised to a vicariate in 1913. Mgr. Ludovico Antomelli was the first Vicar Apostolic. He instilled new life into the vicariate, founding new stations, erecting new parishes, installing religious instruction in the public schools, and in general advancing the work at a good pace. In 1926 Libya was divided

ecclesiastically into the vicariates of Tripoli and Bengasi. The Italian Franciscans have both vicariates.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Bengasi, V.A.	178,337	40,411	40,370	30	17	103			5	74
Tripoli, V.A.	577,000	69,913	69,786	32	27	134			8	70
TOTAL	755,337	110,324	110,156	62	44	237			13	144

Tunisia (48,300 sq. mi.) is a French possession in North Africa between Libya and Algeria. In 1878 France received a free hand in Tunisia. In 1881 France invaded Tunisia and imposed a Protectorate. The history of the Catholic Church in Tunisia goes back to the first century. Christianity flourished in this former Roman province. With the Moslem flood inundating North Africa in the 7th. century no Bishop of Carthage is heard of till the middle of the 11th. century. From then till the 19th. century Christianity is practically extinct in Tunisia. In 1884 the archiepiscopal see of Carthage was reestablished by Leo XIII and entrusted to Cardinal Lavigerie. It was largely due to the zeal of this remarkable man that since 1875 the ancient see of Carthage had again become a center of Christian culture. The territory of this new archdiocese formerly administered by Italian Capuchins was enlarged the next year by papal decree to include the entire protectorate of Tunisia. Cardinal Lavigerie at the same time that he became primate of the See of Carthage retained the See of Algiers. In 1890 a magnificent cathedral was dedicated at Carthage by Cardinal Lavigerie in honor of St. Louis of France. The statistics of 1911 counted 35,000 Catholics in a total population of 1,600,000. There were about 150,000 Europeans mostly French, Italian and Maltese. The archdiocese at that time comprised 54 parishes and 14 vicariates.

No Late Statistics Available

Algeria is a French province in North Africa comprising two great divisions: Northern, along the coast (80,117 sq. mi.) and Southern in the interior (767,435 sq. mi.). France began the conquest of Algeria in 1830 by taking Algiers. By 1848 the conquest was completed and Algeria passed under French sovereignty. Like all of North Africa, Algeria is predominantly Mohammedan. Besides native Algerians, there are Jews, Moroccans, Tunisians, Spaniards, Italians and French. The Northern part is divided eccle-

siastically into the Archdiocese of Algiers and its suffragans, the dioceses of Oran and Constantine. The Southern part in the Sahara desert is included in the immense prefecture of Ghardaia. The episcopal see of Algiers founded in the second century, did not survive the Mohammedan conquest. In 1632 several missions were established in Algeria but it was not till 1838 that the see was re-established. In 1867 Algiers became an archdiocese with the two newly erected sees Oran and Constantine as suffragans. Msgr. Charles Martial Allemand Lavigerie, Bishop of Nancy, became its first archbishop. This zealous apostle to Africa was born at Huire, France, in 1825. His biographers sum up his accomplishments in three outstanding traits: a deep sense of religion, a mind trained to scholarly pursuits and shrewd political ability. Ordained in 1849, he taught at the Sorbonne. During the Crimean War, he founded hospitals, asylums and schools in Constantinople. He traveled over Europe to solicit funds for this work. In 1863 he was consecrated Bishop of Nancy. At the age of 42 he gave up this important bishopric to become archbishop of the obscure See of Algiers. His arrival in Africa in 1867 brought him to a famine stricken land scourged with cholera. He immediately established orphanages and homes for the aged. At the close of the famine several thousand Arabs were left dependent on him. The year after his arrival at Algiers, Lavigerie organized the White Fathers, a body of priests devoted exclusively to the African missions. They educated and trained these orphan children in farm work. Lavigerie purchased large tracts of barren land and settled these young Arabs there and soon the land was dotted with fruitful vineyards, olive groves and grain fields. In time, intermarriage took place and under the supervision of the White Fathers, small town colonies sprang up. Lavigerie succeeded in shifting the support of his orphanages and villages on the state in spite of the opposition of the French colonial government. He worked especially hard to abolish slavery for he realized that the whole social structure of Mohammedanism was built on slavery. After his crusade against slavery succeeded along the coast, he extended his campaign into the Sahara and Central Africa. The White Fathers established themselves not only in isolated oases in the Sahara, but reaching the faraway tablelands in Central Africa, they began in the regions of the Great Lakes those missions which were to blossom forth later in a vigorous Catholic life and serve as

a bulwark to further Moslem penetration into Central Africa. Lavigerie and his White Fathers have developed a method of approach to the Moslems which fits in with their peculiar and suspicious mentality. They have not only adopted the dress of the Arabs, but in many instances eat the same kind of food, and as far as possible in language and customs adapt their manner of living to that of the Mohammedans about them. They use Moslem forms with their religious teaching, refrain from coercion, and through example teach the Arab that he can live from his own land. Cardinal Lavigerie also founded a religious society of women, the "White Sisters," who have also done excellent work among the women and children. Lavigerie was created Cardinal in 1881. He died in his Old See of Algiers on November 27, 1892. In the statistics of 1922 the archdiocese of Algiers consisted of 125 parishes, 150 churches, one monastery of the White Fathers, 5 monasteries and convents for women with 200 sisters, 150 diocesan priests, 40 regulars, one seminary and 35 seminarians, also the motherhouse and novitiate of the White Fathers.

No Recent Statistics Available

Morocco (208,000 sq. mi.) is a country in North Africa divided between France (200,000 sq. mi.) and Spain (8,000 sq. mi.). It was formerly an independent sultanate. In 1907 France occupied Casablanca. In 1912 France assumed a protectorate over French Morocco.

The mission in Morocco dates from the 13th century. In 1219 St. Francis of Assisi sent five of his order to evangelize the Moors in Spanish Morocco. They suffered martyrdom the next year in Marrakeish. In 1677 the Franciscans were expelled by the Sultan but they returned in 1688 to continue their work. From that date the mission flourished until the secularization of the religious orders in Spain, when the mission almost died out, only two missionaries being left in Morocco. In 1858 the mission was reestablished and a college was founded in Cuenco for missionaries. This college in 1862 was transferred to Santiago de Compostella. With this aid, the mission developed and in 1908 it was raised to a vicariate apostolic of Tangiers. The Spanish Franciscans are still working in Spanish Morocco.

The French part of Morocco was separated and given to the French Franciscans. In 1923 it was erected into a Vicariate Apostolic and named Rabat.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Tangiers, V.A.	739,000	69,765	69,640	57	66	157			60	313
Rabat, V.A.	6,187,312	147,802	147,606	93	46	401			31	255
TOTAL	6,926,312	217,567	217,246	150	112	558			91	568

(b).—South Africa

South Africa lies outside the tropics and is generally considered as a European nation transplanted to Africa. It has more than two million Europeans who have developed a literature and art of their own and have excellent universities. Its European population is made up of 57% Dutch descent, 34% British descent and 9% mixed. The Asiatic population, consisting mostly of East Indians number more than 200,000. There are also several hundred thousand "Cape Coloured" of mixed African, Malay and European stock. In addition, there are some six million Bantu and other native groups. The policy of the South African government is openly one of racial segregation, including much repression as far as the native population is concerned. Conditions as regards missionary work are quite different from that of tropical Africa. Friction between racial groups, with the minority dominating and exploiting the majority is not conducive to spreading Christ's message of love. South Africa has many of the problems of our own Southern States, minus the freedom found in America. A movement is now afoot among intelligent South Africaners to give the natives their elementary rights. There have been some encouraging developments in native welfare. The Government has quadrupled its grants to native education since 1920, but this is only the beginning. Much more will have to be done if the racial groups are to live in harmony.

South Africa was known to the Portuguese as early as the 15th. century. It was not until the middle of the 17th. century that an attempt was made to occupy the country permanently. The Dutch East India Co., in 1652, sent out the first colonists who settled at Capetown. The settlers consisted mostly of Dutch and French Huguenots. During the 18th century immigration increased and the Dutch scattered over a considerable area. At the end of the century there were at the Cape about 27,000 people of European descent and

a slightly larger number of slaves. In 1806, the English captured Cape Colony and in 1833 the emancipation law suppressing slavery was passed. It was at this time that the famous 'treks' of the Dutch burghers took place, partly from dissatisfaction with the English rule and partly to retain the institution of slavery. These Dutch descendants or Boers founded the colony of Natal. When British rule extended itself to Natal (1843) they trekked westward and established the Orange River Colony. When this was absorbed by Britain, the Boers again moved north and founded the colony of the Transvaal. At the termination of the Boer War, all South Africa came under English rule. In 1910 the Union of South Africa consisting of four provinces, Cape of Good Hope, Natal, Orange Free State and the Transvaal, became a self-governing dominion of the British Empire.

The history of the Catholic mission in South Africa began in 1803. That year, Frs. Lansink, Melissen and Lambertus landed in Capetown. Before that, a Catholic priest was not permitted to say Mass in the Cape Colony. After a year's work the three priests were expelled. In 1818, the Rt. Rev. Edward Bede Slater, O.S.B., was appointed the first Vicar Apostolic of the Cape and the neighboring islands including Mauritius. On his way to Mauritius, the seat, he installed Fr. Scully at Capetown to minister to the Catholics. In 1837 the Cape of Good Hope was separated from Mauritius and became the Vicariate Apostolic of the Cape Colony. Fr. Patrick Griffin, O.P., was appointed Vicar Apostolic and arrived in Capetown the following year together with Frs. Burke and Corcoran. After a visitation of his vicariate he estimated the Catholic population as about 500. In 1847, the eastern portion was made into a Vicariate Apostolic of the East Cape Colony. It included both Natal and Orange River Colony. Dr. Devereux was the first Vicar Apostolic. In 1880, the Trappists arrived to evangelize the natives but later established themselves in the Natal vicariate. In 1874 a Central prefecture was erected and given to the Missionary Fathers of Lyons. On their departure, a part was separated and became the prefecture of the Orange River. The rest was incorporated into the Western vicariate which also included the islands of St. Helena and Ascension. Recently the Western vicariate has been named the Vicariate of Capetown. The Central prefecture has been changed to Oudtshoorn and entrusted to the Pallotine Fathers and the Eastern vicari-

ate named Port Elizabeth. The two vicariates are served by the diocesan clergy mostly from the Universities in Ireland.

In 1923 a new prefecture of Gariep was formed from the northern part of the Eastern vicariate plus a small section of the southern part of the Orange Free State. This prefecture was entrusted to the Fathers of the Sacred Heart of St. Quentin. It is now called Aliwal from the seat of the Prefect Apostolic. In 1929, the extreme eastern end of the Eastern vicariate was erected into the mission of Queenstown and given to the Pallotine Fathers.

	Population			Foreign			Native			Catechists and
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Capetown, V.A.	569,962	20,553	10,870	65	43	378			265	124
Oudtshoorn, V.A. ...	300,000	2,983	1,049	22	13	118			37	6
Port Elizabeth, V.A...	381,190	19,800	11,250	56	40	579			72	
Queenstown, M.	200,000	4,489	718	20	22	93			39	125
Aliwal, P.A.	300,000	6,331	677	24	5	185			63	152
TOTAL	1,751,152	54,156	24,564	187	123	1353			476	407

Natal (35,000 sq. mi.) formerly a part of the vicariate of the Cape was separated in 1830. At its erection, it included all of South Africa outside the then existing boundaries of Cape Colony. The first Vicar Apostolic of Natal was the Rt. Rev. Dr. Allard of the Oblates of Mary, who arrived in 1852 with five missionaries of the same French order. Till that time, no priest had resided in Natal, it being visited from time to time by priests from the Cape Colony. It was estimated that there were about 200 Catholics in Durban and 300 in Pietermaritzburg. The Dutch were hostile to the Church. The natives were living in their traditional paganism. Dr. Allard founded a new mission in Basutoland exclusively for natives and called it St. Michael's. The work in the beginning was very disheartening owing to the many difficulties and obstacles to be overcome. With the arrival of the Trappists, work among the natives began in earnest and on a large scale. These Trappists located in Natal after having worked for two years in the Cape Colony. Rev. Francis Pfanner, the prior, together with 31 companions founded the mission of Mariannhill at the invitation of Bishop Joliet, O.M.I. Their labour among the natives was blessed with such success that Mariannhill was erected into an Abbey in 1885. That same year, Fr. Pfanner, who had been appointed Abbot, started a branch of missionary sisters called Sisters of the Precious Blood to take care of the native women and children. This congregation did excellent

work and was approved by Rome in 1907. In 1904, Rt. Rev. Edmond M. Obrecht, Abbot of Gethsemani, U.S.A., was appointed administrator of Mariannhill. His task was to see if the Cistercian rule was compatible with missionary life. His report was submitted to Rome. In 1909 Rome issued a decree separating Mariannhill from the Trappists and formed it into the "Congregation of the Mariannhill Missionaries." Mariannhill was erected into a Vicariate Apostolic in 1921. At present there are two further divisions of the Mariannhill vicariate: Umtata, served by the same congregation and Kokstad entrusted to the Franciscans. The Natal Vicariate itself was further reduced when in 1921 the northern portion became the Prefecture of Eshowe. This in turn became a vicariate two years later and was entrusted to the Benedictines. Swaziland became a prefecture in 1923 and the Servites of Mary were put in charge. The American branch of the Oblates of Mary is working in Natal.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Mariannhill, V.A. ...	500,000	88,613	510	65	132	401	5	99	200	463
Umtata	703,000	8,423	628	25	18	136		1	46	90
Kokstad	370,782	10,212	326	13	5	63		6	29	82
Natal, V.A.	700,000	58,682	17,102	68	37	465		2	133	604
Eshowe, V.A.	500,000	10,504	360	25	36	60		22	72	137
Swaziland	300,000	7,541	69	17	16	40		19	84	165
TOTAL	3,073,782	183,975	18,995	213	244	1165	5	149	564	1541

Basutoland (12,000 sq. mi.) formerly a part of the Natal Vicariate is a native reserve and British Protectorate. The Oblates of Mary established missions in Basutoland while it was still a part of the Natal Vicariate. The first Catholic mission, Roma, was founded by Bishop Allard in 1862. In 1894, Basutoland was erected as a Prefecture Apostolic and raised to a Vicariate in 1909. The Oblates of Mary are still in charge.

	Population			Foreign			Native			Catechists and
	Total	Catholic	Cath. White	Frs.	Brs.	Srs.	Frs.	Srs.	Schools	Teachers
Basutoland, V.A.	560,000	145,682	14	81	43	164	3	147	318	1598

Orange Free State (50,000 sq. mi.) is one of the provinces of South Africa deriving its name from the Orange River which flows for 200 miles along its southern border. Like Natal, it was settled by the Dutch who were staunch Calvinists. The natives are mostly Kaffirs and Hottentots. The discovery of diamonds in Kimberley (1867) brought many immigrants mostly Irish and English. Before

this, at Bloemfontein, Fr. Hoenderwangers of the Order of St. Norbert had already settled and built a church. There were about 10 Catholics and very little prospect of conversion among the Boers. With the rush on Kimberley, a permanent mission was soon established. The moving spirit in the spread of the missions was Fr. Hilary Lenoir of the Oblates of Mary. In 1886 the mission was raised to the vicariate of Kimberley and included besides the Orange Free State, Basutoland and Bechuanaland. Later, Basutoland and Bechuanaland above the Tropics of Capricorn were detached. In 1923, the eastern portion of the vicariate south of the Vaal River was formed into the Prefecture of Kroonstad and assigned to the Holy Ghost Fathers. Kroonstad became a Vicariate in 1935.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Kimberley, V.A.	701,322	14,962	2562	31	46	159			55	117
Orange River, P.A....	86,500	12,400	1000	19	6	58		11	30	72
Kroonstad, V.A.	492,000	10,909	808	34	8	57			23	149
TOTAL	1,279,822	38,271	4370	84	60	274		11	108	338

Transvaal (110,000 sq. mi.) originally settled by the Dutch is now one of the four provinces of the Union of South Africa. With the discovery of gold in the Transvaal, immigrants from England and other European countries swelled the population. Johannesburg is the largest city in South Africa and is only surpassed by Cairo in the number of inhabitants.

The first mission in the Transvaal was founded by the Vicar Apostolic of Natal, Bishop Jolivet of the Oblates of Mary in 1887. The Catholics at Pretoria numbered about 100. The Transvaal at that time formed a part of the Vicariate of Natal. In 1889, it was erected into the Prefecture of the Transvaal and given to the Oblates of Mary. In 1904 it became a vicariate. In 1910 the northern part was detached and erected into the Prefecture of Northern Transvaal and assigned to the Benedictines of Subiaco. The name of the vicariate was later changed to Pietersburg. In 1923 the extreme eastern part of the vicariate was separated and called the Prefecture of Lydenburg. It was entrusted to the Sons of the Sacred Heart of Verona. The Paulist Fathers began their apostolate in Johannesburg in 1938.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Lydenburg, P.A.	480,000	4,084	1,315	24	24	70			47	43
Transvaal, V.A.	1,200,000	40,774	24,535	79	57	604			145	311
Pietersburg, P.A.	716,450	6,801	906	18	26	85		4	76	128
TOTAL	2,396,450	51,659	26,756	121	107	759		4	268	482

Rhodesia, Northern (288,000 sq. mi.) and *Southern* (149,000 sq. mi.) are two territories which formed the Mission of the Zambesi and included Bechuanaland north of the tropic of Capricorn. The Zambesi mission was erected in 1877 and entrusted to the English province of the Jesuits. In 1879 the first missionaries under Fr. Henry Depelchin, S.J., started by ox-team from Grahamstown. Almost six months later they reached Bulawayo in Southern Rhodesia, having traversed a distance of 1,000 miles. Two attempts to found missions, one north of the Zambesi and the other east to the Portuguese border failed. The Matabele tribes inhabiting this region were not yet ready to receive the Gospel. With the coming of the British South African Co. into the Rhodesias and the conquest of the Matabele under Lobengula, a new era began for the missions. The order imposed by English rule enabled the missionaries to open new mission stations. The progress of the missions has been necessarily slow owing to various causes such as polygamy, wars, famines, locusts, etc. In 1915 the Zambesi mission became a prefecture. In 1927 this prefecture was divided in two, Northern Rhodesia becoming the Prefecture of Broken Hill and Southern Rhodesia the Prefecture of Salisbury. The Jesuits retained both prefectures. There are now three Prefectures in Northern Rhodesia: Broken Hill (1927), under the Jesuits; Victoria Falls (1936) entrusted to the Capuchins; and Ndola (1938) with the Franciscans in charge. Near the Nyasaland border the White Fathers have two territories, Loangwa and Fort Jameson. Southern Rhodesia has two Vicariates Apostolic: Salisbury (1931), and Bulawayo (1937), the latter given over to the Mariannhill Fathers.

	Population									*Catechists*
			Cath.	*Foreign*			*Native*			*and*
	Total	*Catholic*	*White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Broken Hill, P.A.	300,000	15,590	210	15	16	42			145	129
Victoria Falls, P.A.	380,000	524	80	9	2	10			36	53
Ndola, P.A.	165,000	10,114	502	11	5	10			170	48
Loangwa	150,000	23,284	1	17	10	4			163	194
Fort Jameson	243,364	21,059	6	13	4	4			439	308
Salisbury, V.A.	908,000	35,194	3054	53	36	343		57	150	245
Bulawayo, V.A.	361,363	8,036	1430	17	8	86		12	37	106
TOTAL	2,507,727	113,801	5283	135	81	499		69	1140	1083

South West Africa (312,000 sq. mi.) is a former German colony, now mandated to the Union of South Africa. Originally this territory was a part of the Vicariate of the Two Guineas. In 1879, South West Africa together with Angola and Bechuanaland was constituted into the Prefecture of the Cimbebasi, as this coast was then

called. This prefecture was retained by the Holy Ghost Fathers. After having tried to found stations in all these vast territories, the missionaries decided to concentrate on Angola. Consequently, the Superior General of the Congregation of the Holy Ghost requested the Holy See to confide to other missionary institutes the remaining sections of the vicariate. Propaganda then divided the vicariate in 1892, the northern part being formed into the Prefecture of the Upper Cimbebasi, the southern or South West Africa becoming the Prefecture of the Lower Cimbebasi, and given to the Oblates of Mary. At the same time Bechuanaland was incorporated into the Vicariate of the Orange Free State. In 1926, the prefecture of the Lower Cimbebasi was raised to a Vicariate Apostolic and the name changed to Windhoek. This vicariate now takes in the northern half of South West Africa. South of the Vicariate of Windhoek to the Orange River, lies the Prefecture of Great Namaqualand. From 30 to 100 miles inland from the coast this country is a sandy desert which extends on the eastern side to the Great Kalahari desert. The central portion is higher but depends largely on thunderstorms for water. The white population consists of Germans, English, Irish and Dutch settlers. The natives are Hottentots and not numerous. Great Namaqualand was detached from the Vicariate of the Orange River and made a Prefecture in 1909 with the Oblates of St. Francis de Sales of Troyes placed in charge. In 1931 it was raised to a vicariate. South of this vicariate, from the Orange River to the border of the Cape Colony lies the Vicariate of the Orange River. This vicariate was erected in 1897 after having been a prefecture since 1885. It contains the country of Little Namaqualand and is the home of the Bushman. When the Oblates of St. Francis de Sales arrived in Little Namaqualand they found fewer than 100 Catholics In 1903, with no appreciable change in population they counted over 2,500. The results are encouraging when one considers the difficulties under which the missionaries are labouring.

	Population			*Foreign*			*Native*			*Catechists and*
	Total	*Catholic*	*Cath. White*	*Frs.*	*Brs.*	*Srs.*	*Frs.*	*Srs.*	*Schools*	*Teachers*
Windhoek, V.A.	317,500	12,769	1153	37	35	136		2	94	107
Great Namaqualand, V.A.	50,300	5,745	315	17	8	62			26	25
TOTAL	367,800	18,514	1468	54	43	198		2	120	132

Retrospect and Prospect

In reviewing the missionary results of about 100 years in Africa, it can be seen that the Church is still in its infancy. The pioneer missionaries laid good strong foundations but there is yet much to be done. Those who follow them will never know the difficulty of beginning in an alien land, under strange skies, among strange people with nothing but their message of the Gospel and the power of God to sustain them. The astonishing thing is that these pioneers accomplished as much as they did. For the history of the Church in Africa so far has been a story of struggle, disappointments and defeats, but also a narration of promise, of hope and ultimate fulfillment.

In Tropical Africa, the task is arduous but results are perceptible. Paganism gives way to Christianity more easily. The need for missionaries is greater as here lives the largest population. The work is held up by lack of missionaries. More laborers are wanted for this fruitful vineyard.

In Mediterranean Africa, evangelization can hardly be said to have even begun. The work among the Mohammedans is largely one of patient preparation, of long and obscure toil of which statistics can give no adequate idea. It consists in wearing down by degrees the ancient prejudices of the Mohammedan towards Christianity, prejudices rooted in the very heritage of the people.

In South Africa, the task is complicated and retarded by race discrimination. But here also the African has a soul to be saved and the missionary must bring the message of Christ to him.

In general, the process of conversion in Africa followed the same pattern as that of the monks in Europe in their christianizing of the barbarian tribes. The first converts were gathered around the mission, segregated from the surrounding corrupt influence of paganism. There were taught the rudiments of the Faith by the missionary. The first Christians in Africa were mostly ex-slaves, strangers themselves like the missionary. Later, when the faith began to spread among the indigenous people, the system of gathering them around the mission could no longer be followed. The free native living on his own land was an integral part of his tribe. After conversion, he must live in his pagan tribe and be as a light to the surrounding darkness. The temptations and dangers were greater but the char-

acter would be more solid. The second phase of conversion had begun. A central school at the main mission station, a chain of rural schools called "Bush schools," in ever widening circles around the mission, all devoted to spreading the Gospel. The inauguration of this system was greatly facilitated at first by the ex-slave Christians who made the contacts with the wilder and more timid peoples of the interior, accompanying the missionary as catechists. In time, many of the rural schools became important centers of Christian life. The missionary, visiting these schools at intervals, advised the teachers, examined and encouraged the catechumens, heard confessions and offered the Holy Sacrifice of the Mass for the faithful. With the multiplication of schools, more and better trained teachers were needed. Special schools were then established called "Teachers training schools," in which teachers received a more intense and widely diversified training. This was another step in the conversion of Africa. The last and most important phase is just beginning. This is that the African church should have its own bishops, priests, and sisters. The Catholic Church in Africa in order to be permanent must be an African Church. A beginning has already been made. Native sisterhoods are multiplying rapidly. Seminaries throughout the country are turning out African priests, few in number as yet, but a start has been made. Other Africans are studying at the Propaganda in Rome. The Catholic hierarchy now counts two African bishops. All this presages the fulfillment of the ultimate aim of the Church in every country, that the African church strike root in its native soil.

What, then, of the future of the Church in Africa? The missionaries themselves have no illusions. The work must necessarily be slow if it is to be thorough. Age-old customs and points of view are not to be eradicated in a day. The African naturally clings to his cultural traditions and social forms. After a century of effort, Christians are about 8% of the total population. The proportion of priests to the total population is about 1 to every 25-30,000. The African priest will not be able to take over completely for a long time to come. The foreign missionary himself will be kept busy taking care of the Christians he has baptized. Who then is to convert the pagan? Many more foreign missionaries must continue to be recruited from Europe and America. Africa, for a long time to come, will depend on the foreign missionary for her conversion.

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Study Outline

MODERN AFRICA

1. *What is the estimated population of Africa? Of what peoples is it made up?*
2. *Mention some of the religions found in Africa.*
3. *What European nations sent Christian missionaries to Africa?*
4. *How was the 'sphere of influence' policy in European occupation applied to missionary occupation by the different governments?*
5. *Tell briefly Bishop Barron's experiences in West Africa.*
6. *Who are the African Missionaries of Lyons?*
7. *Mention in a general way where the Holy Ghost Fathers accomplished successful missionary work in Africa.*
8. *Were the missions of the White Fathers in the French Sudan and the Sahara successful?*
9. *Explain briefly the missionary effort in Ethiopia.*
10. *Tell something of the efforts of the Dominicans, Franciscans, Carmelites and Jesuits to spread the Faith in the Belgian Congo.*
11. *Give a brief history of missionary activity in Morocco.*
12. *South Africa is generally considered as a European nation transplanted to Africa. Just how successful were the missions there?*
13. *What do missionaries think of the future of the Church in Africa?*

THE MISSIONS IN A CHANGING WORLD

The war presents a challenge to our way of life at home. It presents a challenge to every man and woman who lives in this day and age. No one will come out of it quite the same as he or she entered into this phase of history. The war presents a challenge to our institutions and to our civilization. We are interested here particularly in the challenge which the war presents our missions and missioners. These heroic men and women, Soldiers of the Cross, have been cut off from their base of supplies in many cases. They have been interned in prison camps. Some few of them have been returned on exchange ships. Some of them have died at their posts, but 80% of our missioners have been able to carry on and remain with their charges.

The stories of Catholic missionaries standing by their flocks has been a glorious page in the history of the mission Church these days. So impressed are our Chaplains that it would not surprise us to learn after the war that they would wish to return to serve as missionaries at some of the outposts where now they serve as Chaplains. We do have definite information to the effect that some of our soldiers have expressed themselves as wishing to serve as missionaries after the war.

The Catholic Church then has a farflung frontline army—a missionary army. It is composed of trained men and women. It is not a conscript army but is wholely volunteer. Like every army it has its Commander in Chief, its general staff, its officers, privates, auxiliary forces and commissariat.

The Catholic Missionary Army, like all armies, depends in great measure upon the support it receives from the home front. Each missionary division, each of the different missionary religious orders, institutes and congregations has its own particular Procurator whose duty it is to provide as best he may for the necessary training of recruits, for the sustenance and maintenance of its frontline forces, as well as for all the institutions and equipment needed on the field of operations. No matter how courageous, scrappy, sacrificing or efficient an army may be, it can never hope to make substantial progress, to say nothing of achieving great victories, unless *backed up* by the homefront. Hence it needs organization both in the field and at home.

(Excerpt from "The Missions in a Changing World", an article for the OBLATE WORLD by Rev. Aloysius F. Coogan, Editor: CATHOLIC MISSIONS.)